NATIONAL COUNCIL

OUTLOOK

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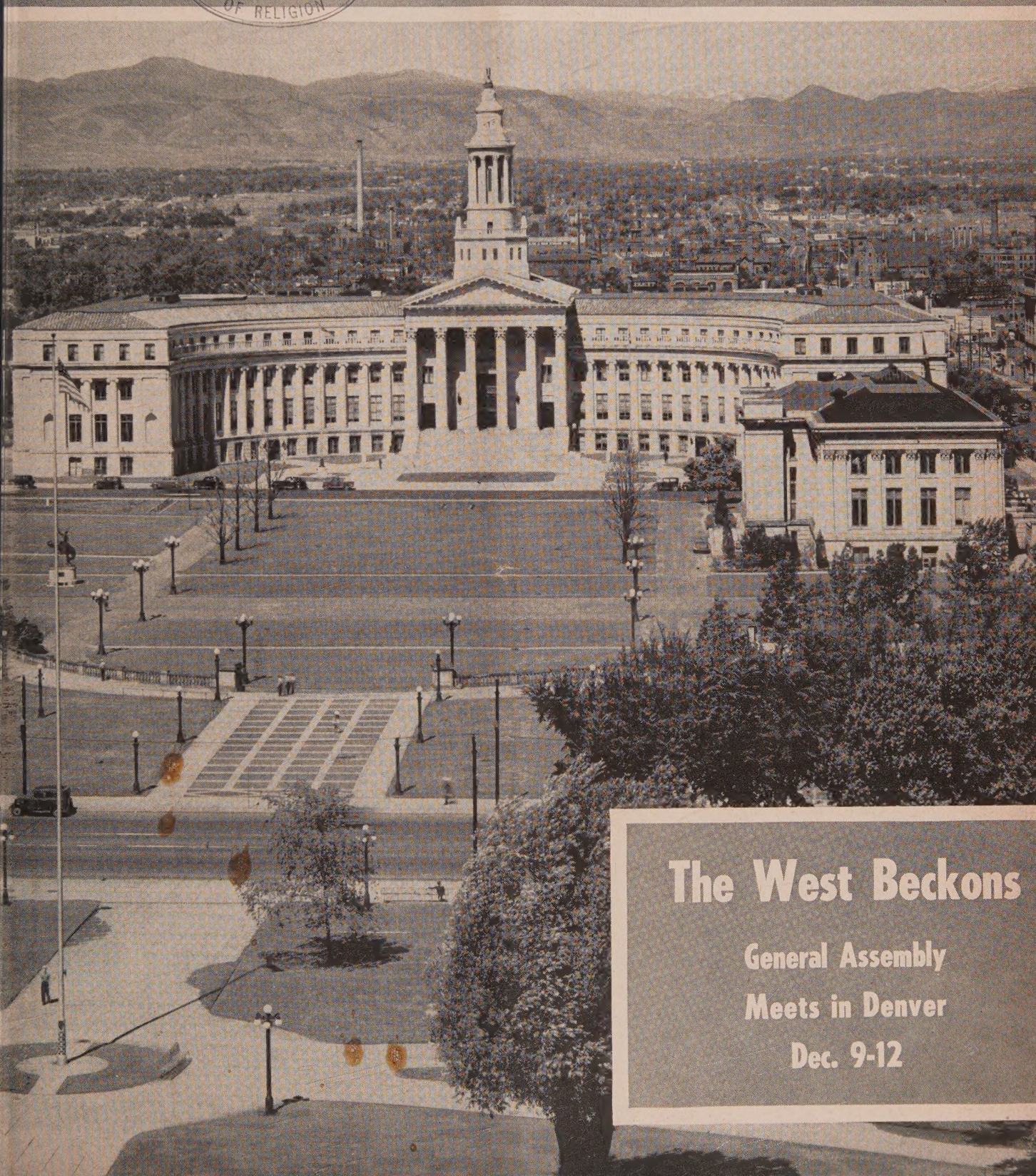
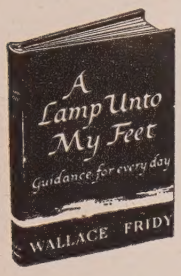
November, 1952



The West Beckons

General Assembly Meets in Denver Dec. 9-12

Significant New and Recent Books . . . . . .



A LAMP UNTO MY FEET

Guidance for Every Day

Wallace Fridy

Here is common-sense counsel on daily Christian living—forty realistic, inspiring devotions that speak *your* language, deal with *your* problems, and point to *your* possibilities. A wise and friendly little book, rich in unforgettable real-life illustrations—and richly rewarding for personal or group use.

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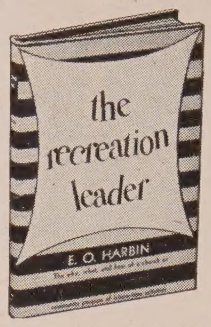


THE RECREATION LEADER

E. O. Harbin

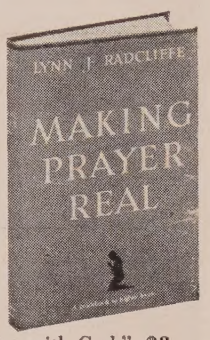
The *why*, *what*, and *how* of a church or community program of leisure-time activities. In this book, a nationally known authority in the recreation field shows:

- How to discover and develop recreation leaders in the church and community
- How to base a recreation program on a wholesome philosophy of life
- How to evaluate correctly the role of recreation in character training.

THE RECREATION LEADER offers specific, detailed, practical plans for all who plan and direct recreational activities—and is of particular value to those interested in beginning such work. PUBLISHED NOVEMBER 3. **$1.50**

MAKING PRAYER REAL

Lynn J. Radcliffe

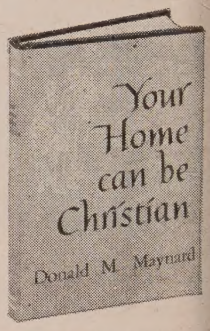


Practical help for all Christians who yearn for closer communion with God. *MAKING PRAYER REAL* explores and illuminates the rich treasury of devotional literature which has come down through the ages, outlines the discipline necessary for any real life of prayer, and traces the trail from the simplest methods of praying to prayer's very highest achievement, "the Transforming Union with God." **$3**

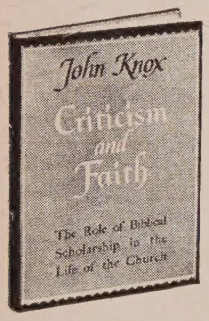
YOUR HOME CAN BE CHRISTIAN

Donald M. Maynard

Illustrated by Janet Smalley



A wise, warmhearted, and delightfully practical guide for parents who want to build homes that are Christian in spirit and practice. Dr. Maynard believes that having a truly Christian home calls not only for the usual religious practices of family worship and church attendance but also requires a respect for the personalities of all members that helps them develop healthy mental and emotional habits. **$2**

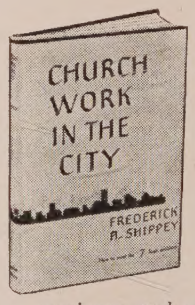


CRITICISM AND FAITH

The Role of Biblical Scholarship in the Life of the Church

John Knox

This deeply perceptive and thought-provoking book clearly demonstrates that Christian faith has nothing to fear from biblical scholarship—that actually the application of historical methods to the study of the Bible can strengthen faith in many ways. It shows how a sound understanding of the values in our ever-growing knowledge of the Bible opens up new resources for effective preaching and teaching of the gospel. **$1.75**



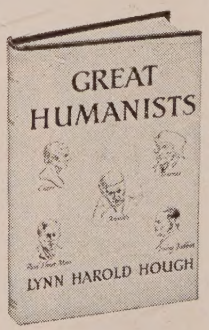
CHURCH WORK IN THE CITY

Frederick A. Shippey

This book explores the seven basic problems of Protestant church work in cities and provides tested principles and techniques for solving them. City pastors, church council leaders, and denominational executives will find it challenging, illuminating, and immediately useful. For seminary students, pastors in rapidly growing suburban areas—all who anticipate participation in urban church work—it is a practical introduction to the problems and opportunities of city churches. ILLUSTRATED WITH MAPS, GRAPHS, AND CHARTS. **$4.50**

GREAT HUMANISTS

Lynn Harold Hough

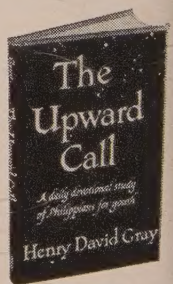


Exploring their minds as well as the incidents in their lives, Dr. Hough describes Aristotle, Cicero, Erasmus, Irving Babbitt, and Paul Elmer More, and details their individual and collective contributions to humanistic philosophy. Rejecting the often accepted definition of humanism as a "religion without God," the author maintains that true humanism is always Christian. "The profoundest study of man leads on to a belief in God. And in this sense humanism in its most profound and perceptive forms is inevitably the handmaid of religion." **$3.50**

THE UPWARD CALL

A Daily Devotional Study for Youth

Henry David Gray



Twelve weeks of daily devotions. Each weekly group consists of a reading from Philippians (the same passage to be used for a full week) and, for every day, a correlated New Testament reading, a brief meditation, and a closing free verse prayer. In *THE UPWARD CALL* young people everywhere will discover that Paul is speaking to them as well as to the Christians of ancient Philippi. **$1.25**

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Some Recent Publications

Attention Student Contestants

competing in the Point 4 Essay Contest

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Here are helpful resource pamphlets for preparatory fact-finding:

1. **THE AMERICAN CHURCHES AND OVERSEAS DEVELOPMENT PROGRAMS. 16 pp. 10¢**
2. **CHRISTIAN PRINCIPLES FOR A PROGRAM OF TECHNICAL ASSISTANCE. 4 pp. folder—5¢**
3. **GOVERNMENT PROGRAMS OF TECHNICAL ASSISTANCE AND MISSION BOARDS, Walter W. VanKirk. 10¢**
4. **THE RESPONSIBILITY OF CHRISTIANS IN AN INTERDEPENDENT ECONOMIC WORLD. 20¢**

For information about the contest, write: Point 4 Essay Committee, National Council of Churches, 79 E. Adams St., Chicago 3, Ill.

The Contest is sponsored by the Department of International Justice and Goodwill.

WOMEN UNITED FOR A CHRISTIAN WORLD—a filmstrip that interprets the effect of church women working unitedly. Suitable for presentation by Women's Clubs, PTA's, women of local churches. 70 frames in black and white—about 15 minutes running time—for any standard 35 mm. filmstrip projector. $3.50 with two narrator scripts.

THE CHILD STARTS TO CHURCH—by Grace E. Stroms. Reprint of an article in the April issue of International Journal of Religious Education. 6 pp. illustrated folder—5¢.

TEEN-AGERS—THEIR DAYS AND WAYS—Realistic help for parents and adults to comprehend their modern young people. Durably produced, many photographs—75¢.

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9. **FELLOWSHIP CULTIVATION MANUAL**—provides leaders with an evangelistic technique for advancing Christian fellowship in the church. Prepared by the National Christian Teaching Mission. 16 pp. with charts—30¢.

10. **YEARBOOK OF AMERICAN CHURCHES, 1952-53, edited by Benson Y. Landis**

An annual directory of facts about every religious body of all faiths. Published since 1916.

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(February 20, 1953)

An annual world-around prayer observance sponsored by the United Church Women. Send for a packet of basic program material (35¢) or write for information (free).

12. ***A filmstrip*—"WORLD DAY OF PRAYER AROUND THE WORLD."** 35 mm. 60 frames—running time 15 minutes—for any standard filmstrip projector. With two scripts—$2.00.

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14. **RACE RELATIONS SUNDAY**

(February 8, 1953)

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Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

Department of Pastoral Services, Fall Meeting, New York, N. Y., November 12

Department of the Church and Economic Life, Seminar for Church Leaders in connection with Annual Convention of the C.I.O., Los Angeles, Calif., November 17

General Board, New York, N. Y., November 19

General Department of United Church Women, General Meeting, Denver, Colo., December 9

General Assembly, Denver, Colo., December 9-12

Joint Department of Stewardship and Benevolence, Conference on Wills, Annuities and Special Gifts, Cincinnati, O., December 15, 16

Joint Department of Stewardship and Benevolence, Cincinnati, O., December 16-18

General Board, New York, N. Y., January 28

Commission on General Christian Education, Cincinnati, Ohio, February 13

Bureau of Church Building and Architecture, Washington, D. C., February 12, 13

Central Department of Church World Service, Board of Managers, Annual Meeting, New York, N. Y., February 18

Other Meetings

World Council of Churches, Conference of U. S. A. Member Churches, Executive Committee, New York, N. Y., November 20

Friends of the World Council, Annual Meeting, New York, N. Y., November 21

American Bible Society, Advisory Council, New York, N. Y., December 3

Third World Conference of Christian Youth, Kottayam, Travancore, India, December 11-25

World Council of Churches, Central Committee, Lucknow, India, December 31-January 9

Presbyterian World Alliance, Western Section, Buck Hill Falls, Pa., February 24-26

National Religious Publicity Council, New York, N. Y., March 26, 27

THE COVER

In anticipation of the General Assembly of the National Council which will meet in Denver, Colo., December 9-12, our cover shows the famous view from the west steps of Colorado's state capitol across Denver's Civic Center.

The classic City and County Building is flanked by the Public Library on the right. To the west are the snow-crowned Rockies. The City of Denver itself is one mile above sea level.

This is the first time a large national meeting of leaders of the movement for Christian cooperation has been held in the Rocky Mountain area.

Vol. II, No. 9, November 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church In America
National Bapist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
Staff: WILLIAM W. CLEMES ELIZABETH GEYER BEATA MUELLER
WILLIAM K. WILSON, *Editorial Adviser*

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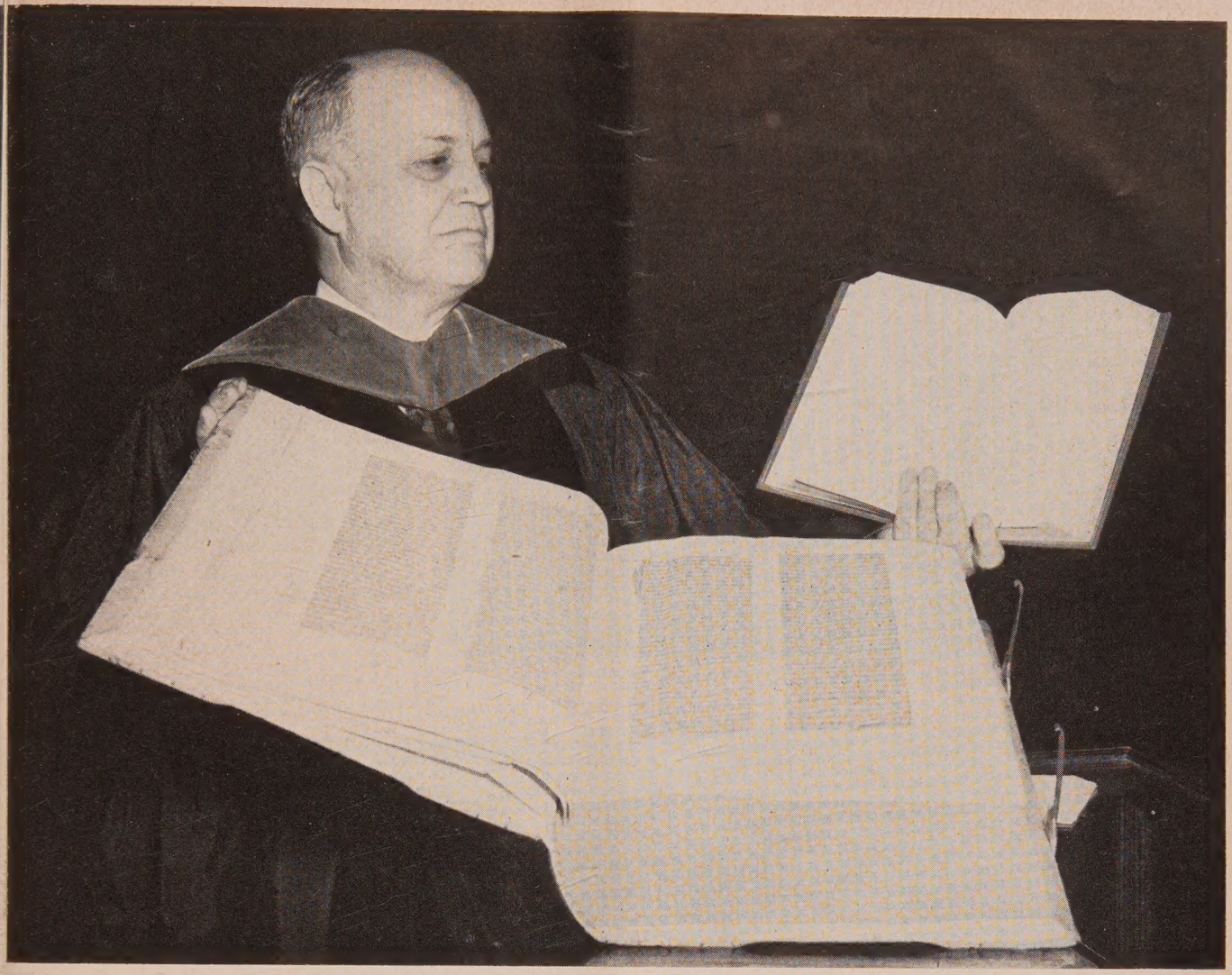


Dr. Roy G. Ross compares the 500-year-old Gutenberg Bible, from the Library of Congress, with the new Revised Standard Version.

The Bible Is Big News

Million and a Half Participate in Bible Observances Across the Nation

By BEATA MUELLER

THIS fall, the Bible has been front-page news. Fifteen years of consecrated labor by scholars working in quiet rooms had culminated in the publication of the complete Revised Standard Version of the Bible.

The first authorized version in half a century, the most accurate and most readable version scholarship and skill could produce, its publication for church-goers was good news. And for millions of other Americans it was a reminder of their national heritage in the government, traditions and even language that had sprung from the Bible and those who believed its Word.

The Revised Standard Version was hailed even before its appearance by President Truman, who wrote to Dr. Gerald E. Knoff, executive secretary of the National Council's Division of Christian Education:

"I hope and pray that the appearance of the new English version of the Bible will be the occasion of a fresh awakening of interest in religion and that the brotherhood of all men under God will become increasingly realized."

Governors of more than 20 states issued proclamations of Christian Education Week, September 28-October 5, calling attention to the community Bible observances that would coincide with the publication of the Revised Standard Version on September 30. And hundreds of similar statements were issued by mayors, burgesses, selectmen and other local officials, reminding their citizens of the inter-church observances.

Religious publications printed stories on the Revised Standard Version. Press

(*Continued on page* 6)

President Truman received the first copy of the new version on September 26.

(Left) As Dr. Luther A. Weigle presents Bible, (left to right) Dr. Arthur S. Flemm Dr. Earl F. Adams and Dr. Roy G. Ross look

services, daily and weekly newspapers carried literally thousands of news stories, editorials and Sunday features on the revised version. A double-page spread in the tabloid *Sunday News* alone reached more than 4,000,000 readers in the New York area.

The Newspaper Enterprise Association syndicated three feature stories on the Revised Standard Version to 800 newspapers, reported more response than had been received from any similar story.

Stories appeared in newsmagazines like *Time* and *Newsweek*, in trade journals like *Tide*, for the advertising profession, and *Editor and Publisher*, read by thousands of newspaper people.

National magazines ran stories ranging from a full page in *Look* to three pages in *Collier's*. *Life* covered the Bible observances on September 30.

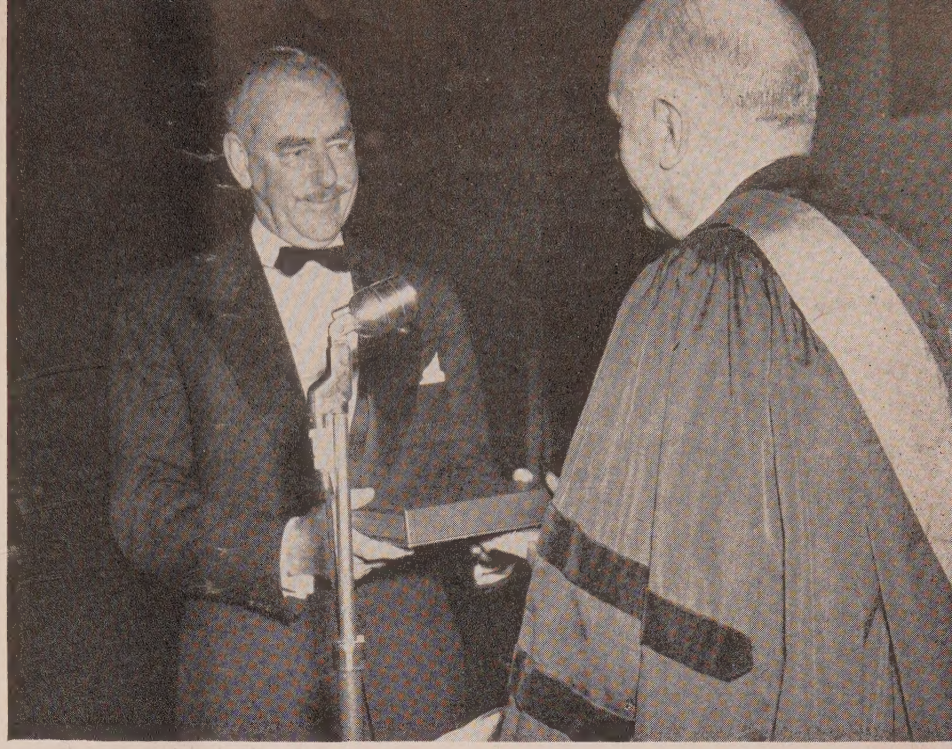
They were well worth covering.

Something like 1,500,000 people attended more than 3,400 observances held in the U. S. and Canada, Hawaii, the Canal Zone and military installations overseas.

(*Continued on page* 8)

Miss Sarah E. Taylor, a retired school teacher in Central Falls, R. I., receives congratulations (left) from Rev. Deane Edwards, president, Hymn Society of America, and Dr. Philip S. Watters, co-chairman of the society's Bible Hymn Committee, on her hymn, The Divine Gift." Chosen by the Hymn Society from 550 entries as the hymn best expressing the spiritual significance of the Bible and its contribution to the life of the individual and society," "The Divine Gift" was sung by more than a million voices at community Bible observances. (Above) Its first public rendition was given by a massed choir of 300 voices at the National Capital Observance in Washington, D. C., on September 29.

(Right) The Washington, D. C., Bible Observ-ion September 30 was attended by 8,000 and government people.



At the National Capital service, Secretary of State Acheson represented the President.

(Right) The Lansdowne, Pa., Council of Churches, like thousands of inter-church groups across the country, at the September 30 Bible observance gave special copies of the new version to community leaders. Lansdowne council president Samuel S. Van Sciver (far right) presented the Bibles to a seminary student, a business man, a churchwoman, a layman and the rector of an Episcopal church.

Life Magazine covered the Bible observance in Port Arthur, Tex., where 7,500 people attended an interracial, interdenominational service out-of-doors. (right) Many Port Arthur business offices had closed early that afternoon so that managers and employees could go home to get ready for a mammoth barbecue held before the observance in a parking lot outside the playing field.

The Bible—(*Continued from page 6*)

"Never before in Protestant history have so many people gathered together in local inter-church observances at one time and for a single purpose," said Rev. H. Leroy Brininger, director of the National Council's Bible Observance office in Chicago.

Dr. Philip C. Landers, associate administrative secretary of the National Council who conceived the idea of services of dedication and thanksgiving for the Bible, said the actual event "exceeded all our expectations."

Pointing out that members of local churches of 150 denominations had taken part in the observances, Dr. Landers said he believed the services had more local support from both ministers and lay leaders than "anything in Protestantism" for at least a decade.

Agreement from local leaders was indicated in the reports that came into the Bible Observance office after the observances were held.

The two comments that were repeated in various ways over and over, were that the inter-church service had been "the biggest religious event our city has had" and that "never in my years here has this community been so aware of the Bible."

The awareness had begun long before September 30, first with the proclamations by governors and mayors, then with the appearance of Bible exhibits in churches, store windows, libraries and other community centers.

At noon on Friday, September 26, the first copy of the Revised Standard Version, a copy specially handbound in Morocco leather, was presented at the White House to President Truman by Dean Luther A. Weigle, who was chairman of the Standard Bible Committee, and Dr. Roy G. Ross, associate general secretary of the National Council. Dr. Weigle and Dr. Ross had worked together since 1936, when Dr. Ross was general secretary of the International Council of Religious Education, now the Division of Christian Education, whose 40 member denominations authorized the revision.

"I think," said the President, "that if people understood the contents of this Book from cover to cover, and we could get a complete understanding of it behind the Iron Curtain, there would be but one thing in this world; peace for all mankind."

On Monday night, the 29th, at the mammoth Armory in Washington, D. C., 8,000 people attended a ceremony that symbolized the publication of the Bible not only for one nation but for the world.

Called "the most historic inter-church event in the annals of Protestantism in Washington," the services opened with a processional of 500 persons, led by the Cross, the Bible, the Christian and American flags, and including national leaders of 45 denominations, officials of the National Council, leaders of local churches and some two-score ambassadors and ministers of foreign governments.

At this observance, the second copy of the Revised Standard Version was presented to Rt. Rev. Henry Knox Sherrill, as president of the National Council. Other copies were presented to Chief Justice Fred Vinson for the Supreme Court; Dr. Luther Evans, director, for the Library of Congress; Chaplain Frederick Brown Harris of the Senate; Chaplain Bernard Braskamp of the House; Chaplain Charles I. Carpenter of the Armed Forces Chaplains' Board for the Chief Chaplains of the Army, Navy and Air Force; and to Dr. Edward L. R. Elson and Dr. Frederick E. Reissig, president and executive secretary of the Washington Federation of Churches.

The audience in the nation's capital heard addresses delivered by Secretary of State Dean Acheson, representing President Truman, who was unable to attend because of a cross-country speaking tour; by Dr. Weigle, and Dr. Paul E. Scherer, professor of homiletics at Union Theological Seminary, New York City.

A speech choir, dressed to represent the occupations and professions in American life, gave an interpretive reading of "Here Is A Book Called the Bible," written specially by Miss Helen Kromer, of New York City.

And the audience and a massed choir of 300 voices joined in singing for the first time "The Divine Gift," the hymn selected from 550 entries by the Hymn Society of America as "expressing the spiritual significance of the Bible and its contribution to the life of the individual and society." The hymn was written by Miss Sarah E. Taylor, a retired school teacher, of Central Falls, R. I.

Dr. Arthur S. Flemming was chairman of the Washington Bible Observance.

Voices of thousands were raised to sing the same hymn at the nationwide observances on Tuesday night, September 30.

The community observances ranged in size from 20 persons at Central Bridge, N. Y., to 20,000 at Legion Field in Birmingham, Ala., where the service was held in connection with the city's Festival of Faith.

In Pittsburgh, Pa., 16,000 people attended a mass service at Forbes Field, sponsored by the local council of churches in conjunction with the Billy Graham crusade.

There were overflow crowds at hundreds of services, including New Orleans, La.; Quincy, Mass.; and Bridgeport, Conn.

Some cities held mass services. In Port Arthur, Tex., 7,500 people turned out at the stadium; in Indianapolis, Ind., and Paterson, N. J., there were crowds of 6,000 at the two observances; in Waterloo, Ia., there were 5,000; in Rochester, N. Y., and Seattle, Wash. nearly 3,000; in San Diego, Cal., and Salina, Kan., 2,000; in Sacramento, Cal., and Wichita, Kan., nearly 2,000.

Other cities reporting attendance of over 1,000 in single services included Jefferson City, Mo.; McAllen, Tex.; Harrisburg, Pa.; Tuscaloosa, Ala.; Lansing, Mich.; Springfield, Ill.; Des Moines, Ia.; Augusta, Ga.; Louisville, Ky.; Kingsport, Tenn.; New Haven, Conn.; Green Bay, Wis.; and Tulsa, Okla.

In other large cities, thousands attended inter-church services in their own neighborhoods, as in New York City and Chicago and their suburbs, which reported more than 50 services in each area.

At Gallup, N. M., some 300 American Indians came from 40 miles around to a special Bible service at the Ganado Mission. At Baton Rouge, La., the observance was held at high noon on the steps of the state capitol, with the governor and mayor taking part. More than 30 services were held at military installations, including one in Tokyo, Japan,

(*Continued on page 20*)

t the Sacramento, Calif., Bible observance (above) the rocession was led by youngsters of three racial stocks (left) Daniel Gonzalez, Birdie Jan and Buddy Fields, rrying the Bible and the American and Christian flags. hundreds of communities Bible exhibits were shown museums, libraries, store windows like these in San tonio (below) and Philadelphia (right).

The Bible and the American Heritage

The Bible has entered as no other book into the making of America. From it the colonial ministers of New England drew doctrines with respect to the sovereignty of God, the moral constitution of the universe, the natural rights of man, and the nature and function of government, which are substantially the same as the principles of the Declaration of Independence.

DR. LUTHER A. WEIGLE,
Chairman, Standard Bible Committee

The strong sense of individual freedom and moral responsibility, the profoundly serious view of life and its domestic, social and political obligations, and the humanitarian spirit which have always been characteristic of American life at its best are all rooted in the spiritual nurture of our Bible-reading forefathers. . . . A return to the scriptural basis of our national life would be the surest means of arresting moral decay and securing the spiritual health of our nation.

DR. MILLAR BURROWS,
Yale University Graduate School

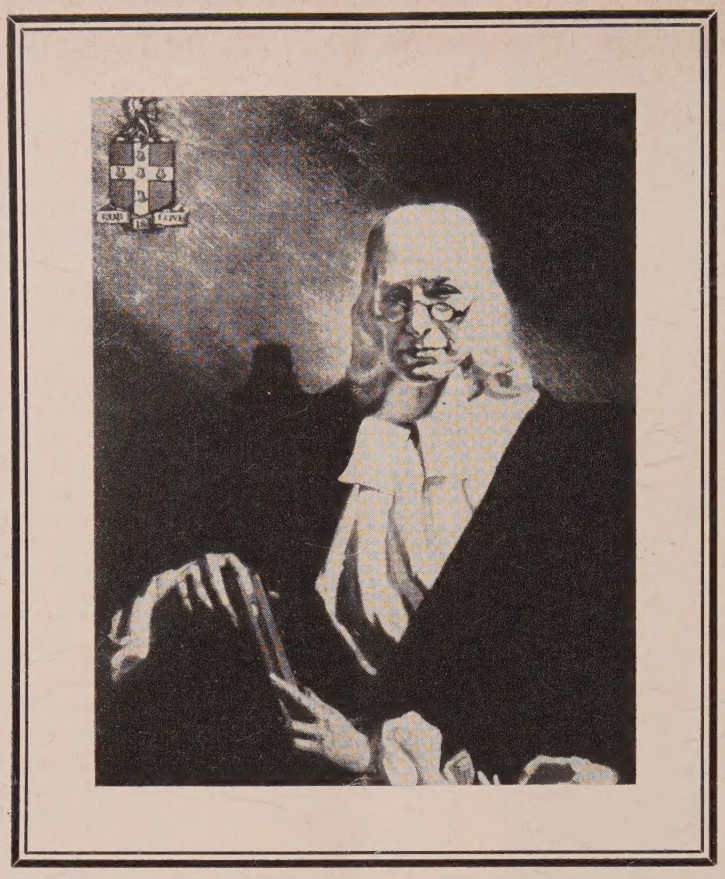
Who are these people, the Americans? They are a people who, as we have said, hold sacred the Word of God. . . .

Out of many, they are one. Theirs is a unity based upon the brotherhood of man under the Fatherhood of God; theirs, too, the great and vigorous diversity based on respect for man, the individual.

HON. DEAN ACHESON,
Secretary of State

Evangelical Protestantism and the democratic ideal grew up side by side. Neither can be disentangled from the other. We cannot talk today or even think of our heritage as Americans without being confronted by the strange authority which this dynamic faith has exercised in the shaping of our culture, and in the hammering out of our destiny. Whatever turn the future takes, it is safe to say that we are living at a time when the faith of the Bible has once more become "relevant and inescapable."

DR. PAUL E. SCHERER,
Union Theological Seminary, New York



Portrait of Methodism's founder, John Wesley, by Frank Salisbury, well known English painter.

The Methodists

By DAVID L. TAYLOR

WHENCE came Methodism? What has it to contribute to the "coming Great Church?"

Methodism began in spite of itself, not as a schism but as a movement for deepening spiritual life within the Church of England. John and Charles Wesley were Oxford scholars, sons of Samuel, an Anglican priest, and his remarkable wife, Susannah. They coveted the devout life of their family for all England, which, in the early eighteenth century, was in the throes of corruption. The Sacrament was administered infrequently, and a church accustomed to serving lords and their retainers made little attempt to reach the rising mercantile and industrial classes.

Things were so bad at that period in the history of the Church of England that it was felt necessary to organize societies to combat corruption. At Oxford, the Wesleys bound 14 students into a strict rule of devotion and Christian service. As "Sacramentalists," "Holy Club," and, because they ordered their lives, as "Methodists," they reaped derision.

After ordination, being restless to devote their lives completely to Christ, the Wesleys went to Georgia in 1735 as missionaries. Charles soon returned to recover his lost health. John's mission proving of little value, he, too, returned after two years. On shipboard en route home during wild storms, he was impressed by the peace of mind of a band of dauntless Moravians, spiritual descendants of Hus. (See NATIONAL COUNCIL OUTLOOK, May, 1952.)

In London, he attended their Fetter Lane society. There he first learned of Luther's doctrine of justification by faith alone. Realizing that he had looked in vain to his good works to bring assurance of salvation, Wesley suddenly felt he trusted in God alone, and in the free gift of His grace, and he reported, "I felt my heart strangely warmed." A similar experience had befallen Charles Wesley four days earlier.

John Wesley began preaching that since Christ came to save the world, "whosoever will" may receive salvation and know assurance of sins forgiven, the Spirit bearing witness within him: hence the center of religion is neither hierarchy nor liturgy nor confession, but the experience of assured forgiveness in the individual and in the fellowship.

From time to time in the OUTLOOK *we hope to have stories on the various church families in the National Council —stories on their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article on the Methodists is the second in the series. The first, on the Moravians, appeared in the May issue.*

THE EDITORS

Rev. David L. Taylor, at present a Methodist minister in Marengo, Ill., was until recently news editor of the Christian Advocate, *Chicago.*

BISHOP FRED PIERCE CORSON
President, Council of Bishops

Wesley preached with such zeal that churches barred him; then, at the invitation of George Whitfield, a fellow-Methodist who had learned the value of field preaching in the colonies, he went outdoors to the grimy, rejected miners of Kingswood. Soon thousands flocked to hear him, and he began traveling throughout the Isles as hundreds upon hundreds were converted to the Christian life. Since these were in need of direction and the Established Church would not provide it, it became necessary to organize societies and later to subdivide these into classes and bands, where close account could be kept of the spiritual progress of individuals. These societies were regarded as supplemental to the church. But thousands who enrolled in societies were unwelcome in parish churches, so the Wesleys and other clergymen had to provide Sacraments as best they could. In the next generation, it became necessary for presbyterially ordained ministers to administer the sacred rites, severing the tie with the Established Church.

Even then, Methodists differed little from Anglicans except for an "enthusiasm" born of rigid discipline and personal "experience," plus a continual striving for "perfect love" like the love of Christ for all men. To stated prayers they added fervent *ex tempore* prayer. Utilizing the gifts of Charles Wesley, they created a new liturgy or "worship of the people" in hundreds of hymns which flowed from his facile pen and vitalized all the old forms.

In America, Methodism found itself in a different climate, but since it was a spirit first of all, stressing the holiness of a religious order, *but for all men,* it could and did readily adapt forms to the frontier.

In 1760, Philip Embury and Robert Strawbridge, Methodist local preachers (not ordained), came to America from Ireland. Strawbridge organized the first Methodist society in Maryland in 1763; three years later Embury organized the first one in New York. On appeal from America as Methodism spread, Wesley sent two ordained ministers to help in 1769, two more in 1771, to Philadelphia. One of these was Francis Asbury.

At first, the pattern was English: lay preachers might spread the Gospel, but only ordained Anglican ministers might administer the Sacraments. But the "local" preachers were leaving other pursuits and mounting on horseback to spread the Good News of salvation to every forest clearing, leaving the coastal towns and settled churches far behind. Methodism spread like wildfire. There was no time to maintain concern for consecrated buildings, vestments or set liturgies. The customary place of worship was a log-cabin home in the wilderness; worship was Scripture, *ex tempore* prayer, hymns and preaching; the minister was an itinerant layman who literally lived off the hospitality of his hearers.

When the Revolution ended, Wesley saw the futility of hoping that American Methodists would submit to Englishmen, either for government or church leadership, yet he responded to appeals for clergy. Finding no bishop who would ordain, he restudied the primitive church, concluded that a presbyter (priest or elder) was the same as a New Testament bishop, and when he was in circumstances of superintendency, could and did ordain other ministers. So on September 1, 1784, assisted by three others, he ordained Thomas Coke, an Anglican priest, as a "general superintendent" for the American church, with instructions to ordain Francis Asbury to a like post. Coke met Asbury in America in November, 1784. They called all the preachers to a conference in Baltimore. About 60 attended that famous Christmas Conference which officially launched the Methodist Episcopal Church. A democratic, un-English element was introduced: the two "bishops," Coke and Asbury, were consecrated only after first being elected.

Within ten days, the circuit riders, some newly-ordained, were back on horseback along their frontier trails, taking to God-seekers not only the consolations of Scripture and sermon, but membership in an American church and the blessings of the Sacraments. On a salary of $64.00 a year, the typical traveling preacher was single, in his twenties, and carried all his possessions—clothing and books—in his saddlebags. He traveled light in wordly goods but spiritually lifted on wings of burning devotion.

(*Continued on page* 12)

Statue of pioneer Methodist Bishop Francis Asbury, "rider of the long trail."

The Methodists— (*Continued from page* 11)

In 1784, there were 15,000 Methodists, mostly on the seaboard. By Asbury's death in 1816, there were 200,000. Today in the main body, "The Methodist Church," there are 9,065,727 members attending 40,000 places of worship, served by 22,500 pastors, supervised by 575 district superintendents and 37 bishops. Other Methodist bodies in the U. S. bring the total to 11,348,174 members and 53,648 churches.

Methodism mushroomed because it was more a movement than an institution. At first, each minister had many scattered settlements on his circuit. He might travel constantly, preach daily, and make the circuit only once a month. In his absence, laymen nurtured the devotional life of members. The term of service was short. By law, each minister was appointed to a new circuit every year, but gradually the term was increased until it was unlimited. Yet, even today, every Methodist minister is subject to annual appointment.

Under frontier conditions, the plan was an advantage. While other ministers awaited establishment of permanent settlements, Methodists were already there, wherever two or three were gathered, eschewing a settled home and sure income, braving storms and persecutions, fording rivers and ignoring illness. They died at an average age of 35, worn out.

Eventually the nation became settled, villages demanded day-by-day pastoral ministry, and the itinerant evangelist had to stay longer, get more of his education through formal channels (most circuit riders were self-taught but well-taught). The circuit shrank in size. The new sect built its own buildings. For a time pioneer simplicity turned attention vigorously away from the Anglican heritage and led to barren extremes: even bells and steeples were frowned upon. But today richly symbolic sanctuaries may be found again.

The church did not grow to its present size without divisions. There are several important Methodist bodies in the National Council of Churches which, with others, have maintained Methodist doctrine and polity, are in the World Methodist Council, and are potential subjects of further reunion.

The first split was the African Methodist Episcopal Church, now numbering 5,878 churches with 1,066,301 members. In 1784, Richard Allen, a Negro slave, was licensed to preach by Old St. George's Church, Philadelphia. In 1794, dissatisfied with discriminatory seating there, his class became a society and built its own chapel, Bethel. Twenty years later, that became the nucleus of a new denomination, with Freedman Allen as its first bishop, consecrated by Asbury. A similar situation produced the African M. E. Zion Church from the Zion congregation, offshoot of John Street Church in New York. It became a separate denomination in 1820. Now its 3,090 churches have 728,150 members.

The Colored Methodist Episcopal Church, which enrolls 392,167 members in 2,469 churches, was set apart from the former Methodist Episcopal Church, South, in Reconstruction days, at the request of its Negro congregations.

The Methodist Protestant Church was formed in 1828 over dissatisfaction with the amount of lay representation. The early church was a preachers' church, although that was an advance in democracy over Wesley's ideas. In 1939, the Methodist Protestant Church was absorbed into the new Methodist Church, its *raison d'etre* having been granted long since by the parent branches.

The Methodist Episcopal Church, South, parted from the Northern churches in 1844 because strictures against slave-holding seemed to its members a blow aimed at the Southern economy. Movements for reunion with Northern Methodism began after the Reconstruction, but the cleft was so deep that it took until 1939 to find a Plan of Union acceptable to all parties.

The principal new feature of The Methodist Church (the word "Episcopal" was dropped) is the Jurisdictional Conference, a regional establishment ranking next below General Conference, the quadrennial congress of the church. In one case, the Central Jurisdiction, it is a racial division. Its more than 3,000 churches are found in the territory of the other jurisdictions. They have a total membership of 345,000. This jurisdiction is a compromise between the former Northern practice of Negro annual conferences and the Southern practice of exclusion. However, it allows Negroes to elect their own bishops, gives them somewhat more than equality on national boards and agencies of the church, and is a practical starting-point toward greater racial unity throughout the church.

The Methodist policy is midway between the episcopal plan, with authority at the top, and the congregational, with authority in the local laity. It is "connectional," for the system accords each church equal standing, regardless of size, provides a minister for every pastoral charge and a parish for every minister, and governs by representative democracy like that in the nation. Preachers are appointed, not called, but only after close consultation between local church officials, district superintendent, the pastors involved, and sometimes the bishop.

The church has an executive power in the Council of Bishops, a judicial power in the Judicial Council. and a legislative power in a series of conferences, graduated in scope, each with 50

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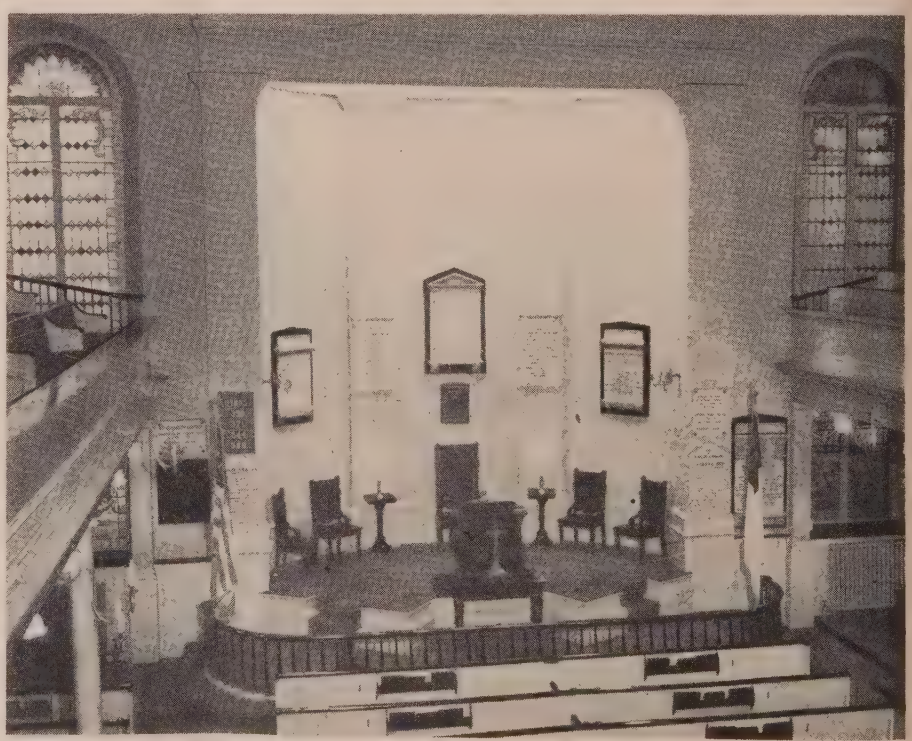


John Street Church in New York's busy financial district, which claims to be the oldest Methodist society in the United States with a continuous history.

The West Beckons

Plans for Council's General Assembly

Tuesday afternoon, Dec. 9, in St. John's Episcopal Cathedral in Denver, the second General Assembly of the National Council of Churches will open with a service of worship and intercession.

The first General Assembly since the National Council came into being in Cleveland two years ago, the gathering is also the first such meeting of the forces of cooperative Protestantism to be held in the Rocky Mountain area.

Plans for the Assembly have been under way for months, both in the National Council offices and in meetings of committees from the Denver and Colorado Councils of Churches which will be hosts to the assembly of church leaders from across the country.

Actually National Council executives and denominational specialists will begin arriving in the mountain-encircled city on Dec. 7, which has been designated as National Council Day.

Leaders of the 29 constituent communions have issued a call to their church people to observe the day as one of thanksgiving for the growing cooperation among the churches and of prayer for the churches, the nation, the world, and particularly for the guidance of the General Assembly in its deliberations.

In Denver itself, top churchmen assembled for the national meetings will speak at many local churches on National Council Day. From the evening of Dec. 7 through the afternoon of Dec. 9, they will be in sessions of the divisional Assemblies of home and foreign missions, Christian life and work and Christian education, and in meetings of the National Council's General Departments of United Church Men and United Church Women.

Also scheduled to meet just prior to the General Assembly is the National Council's Committee on Headquarters Location which will discuss with denominational leaders the possibilities of a substantial number of denominations moving their headquarters together with those of the National Council to some location that may be selected in the future.

By the opening day of the Assembly will be arriving the rest of the voting representatives and their alternates, appointed by denominations and by state and local councils of churches; consultants, including executives and members of National Council units, former members of the General Board and members of the Lay Committee; visiting delegates, students, and fraternal representatives from other national groups.

At the opening worship service on Tuesday afternoon Rt. Rev. Henry Knox Sherrill, president of the National Council and Presiding Bishop of the Protestant Episcopal Church, will preside; Bishop William C. Martin, Methodist Bishop of the Dallas-Ft. Worth area, will speak.

Tuesday evening there will be a fellowship dinner at the Shirley-Savoy Hotel, at which guests will be greeted by Governor Dan Thornton of Colorado and will hear Bishop Sherrill's presidential address.

Bishop Arthur J. Moore, Methodist Bishop of the Atlanta area, and chairman of the program committee for the Assembly, will outline the plans for the next three days. Former U. S. defense mobilizer Charles E. Wilson, treasurer of the National Council, will act as toastmaster.

Day and evening meetings for the rest of the week will be held in the Arena of Denver's Civic Auditorium. In the big arena, there will be tables on the main floor for the hundreds of voting representatives and their alternates, seats in the balcony for visitors.

At public meetings in the evenings, the Assembly is scheduled to hear some top-flight speakers.

Wednesday evening's program, with the theme of "The Church in the Nation" will include a reception of new members of the Council, will probably also include an address by a prominent political figure.

Thursday evening, meeting to consider "The Church in the World," the Assembly and outside visitors will hear addresses by Bishop Otto Dibelius, of Berlin, president of the Evangelical Church in Germany, and Dr. James H. Robinson, pastor of the Church of the Master, New York City, and special messenger to Christians in Asia 1951-52.

During the day delegates will meet to hear reports on the Council's progress and problems during its first two years of existence, and the plans for the next two years.

Voting representatives will take action on such matters as applications for membership in the National Council; program plans for the future; and the election of a new president and other officers.

(*Continued on page 26*)

How to Be a Delegate—

You Can Go to Denver:

—as a visiting delegate, if you are an interested minister or church member;
—as a voting representative or alternate, if you have been appointed by your denomination or state or local council of churches;
—as a consultant, if you are a member of an official body of any National Council Unit, a former member of the General Board, or a member of the Lay Committee;

You Can Register in Advance:

—by sending your name, address and denominational affiliation, together with the $5.00 registration fee, to Rev. Don Pielstick, 297 Fourth Avenue, New York 10, N. Y., before November 21.
—you will receive in return a credential card for the General Assembly; a form on which to make your hotel reservation in Denver in advance; and a blank on which you can make your reservation for the opening dinner of the Assembly on December 9.
—advance registration in New York closes November 21. After that, you can only register directly, on arrival in Denver.

Railroad Clergy Rates:

—Holders of Western clergy certificates can travel to Denver and back by clergy rates.
—Southern and Western railroads have a standing agreement by which holders of Southern clergy certificates can purchase roundtrip tickets to Denver and other Western points.
—Eastern and Western railroads have made a special arrangement for the General Assembly that holders of Eastern clergy certificates can purchase roundtrip tickets to Denver without getting a Western certificate.

Success Story From Ft. Wayne

By MARJORIE HYER

Presentation of Brahms' "Requiem" on Good Friday evening over WOWO, sponsored by Associated Churches of Ft. Wayne, Ind. Plymouth Congregational Church choir was helped in broadcast by soloists from other churches, members of church federation.

AN ANNUAL contribution of $25,000 to the local council of churches from *one* industry in a city is rare, but the Associated Churches of Ft. Wayne, Ind., (population 135,000) have achieved that record for the last few years.

The industry in question is the broadcasting industry and the $25,000 contribution has been in the form of radio time, which the city's four radio stations might have sold, but which they gave to the Protestant churches.

As recently as four years ago the Associated Churches of Ft. Wayne didn't have a single religious program on the air. That was before Rev. Charles Hartman came to be pastor of St. John's Evangelical and Reformed Church.

When Mr. Hartman arrived in Ft. Wayne he wasn't too long out of Yale Divinity School. He wished there were a way to reach others beyond the regular membership of the usual congregation and felt that radio could offer at least a partial solution for this situation.

"I had often felt," he said, "that the Salvation Army had the right idea, preaching on the street-corners, while I preached to the same faithful people Sunday after Sunday. By radio I found I was reaching people who did not come to church, but who sometimes became vitally interested in the church because of the worship or the message to which they 'accidentally' tuned in by radio."

While serving a church in Baltimore, Md., Mr. Hartman had some experience in broadcasting and served as a member of the radio committee of the Baltimore churches. The Ft. Wayne association was comparatively new and had devoted most of its energies to weekday religious education. When Mr. Hartman persisted in raising questions about radio, the group promptly appointed him chairman of a "radio committee."

Ten religious program ideas were offered to the program directors of the radio stations of the town and each station accepted one of the ideas, although some were a bit reluctant. Some years earlier the Ft. Wayne Ministerium had attempted a program series on the air, but without adequate scheduling and planning. After several ministers failed to appear for their broadcasts, the station cancelled the series.

The stations soon discovered, however, that history was not to repeat itself. While other members of the committee helped with arrangements for the programs and nearly every member of the entire association cooperated in one way or another, Hartman was "Mr. Associated Churches" as far as the radio stations were concerned. He never passed the buck when a station called him about some detail of programming. If he didn't know the answer to the particular problem in hand, he made the necessary inquiries himself and gave the answer to the station.

The scheduling was done far in advance of the broadcast dates, frequent reminders were sent as the date drew nearer, and the ministers were given clear and complete instructions on all details of their programs.

When the stations discovered that this group of religious broadcasters could be depended upon not only to fill time, but to furnish good programming that attracted listeners, their confidence grew. More and more time was made available. "More sometimes," says Mr. Hartman, "than we could use."

The Ft. Wayne radio committee gives the same enthusiastic support and pro-

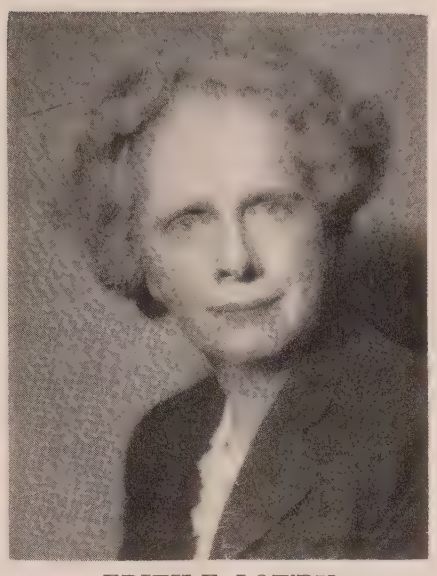
(*Continued on page* 18)

Mrs. Wayne Fortmeyer (left), pianist, and Mrs. Richard Kimball, soprano, inspect notice of First Award for "Organ Reverie" from Council's Broadcasting and Film Commission.

America's Forgotten Men— The Migrant Workers

In the October 4 issue of the Saturday Evening Post *was a story by Paul Marcus on the migrant ministry of the National Council's Division of Home Missions. This is a partial reprint—with permission—of that story, "The Ladies Had an Answer." Freelance writer Marcus began his story with a trip to migrant centers with Miss Edith Lowry, executive secretary of the Division; migrant supervisor Margaret Ekstrom, and* Outlook *editor Donald C. Bolles. Mr. Marcus' compassionate story is worth reading in its entirety.*

We acknowledge with deep gratitude the Saturday Evening Post's *contribution to a better understanding by the American people of the great work carried on by the churches for the men and women who harvest the crops.*



EDITH E. LOWRY
"soft-voiced but implacable"

"OF ALL the forgotten men," a tomato picker in New Jersey recently said to a newspaper reporter, "I guess we're the forgottenest." No one even knows how many migrants there are in the United States—estimates range from 1,000,000 to 2,500,000 to whom "home is where the crops are ripe." The migrant may be anyone—a Southern Negro or a Bahamian, a Puerto Rican, a Mexican "wetback" or a native white. He is the child of misfortune, both here and abroad; technological displacement, crop failure, radical changes in the share-cropping system, lack of education and vocational training—all have put him "on the seasons." He has been by-passed by the social progress virtually all other Americans enjoy.

Social Security, child-labor laws, medical care for the indigent, collective bargaining, minimum-wage laws, housing standards, sanitation codes—none of these apply to him, though housing and sanitation regulations do apply in a few states. He does not stay in one place long enough to establish residence, so he cannot even vote. His children remain uneducated, and his illiteracy rate is 60 per cent. He is usually at the mercy of a labor "contractor," who often cheats him; the gambler, the prostitute and the dope peddler dog his wanderings. Despite his vast contribution to our economic welfare, he is not accepted as a member of any community. As crops ripen, farmers anxiously await his coming and, when harvest is over, just as anxiously await his departure.

The migrant is indeed the most forgotten of men—except by the Home Missions Division, which remembers him and extends the hand of brotherhood.

Tirelessly, patiently, the division serves the migrant in two ways—directly, by ministering to his spiritual and physical needs, and indirectly, by stimulating helpful activity in others and then supporting their efforts.

Directly, the Home Missions Division in 1951 cared for 700 migrant children at seventeen child-care centers in eight states, while their parents worked in the fields; held school classes for more than 5,500 in sixteen states; offered recreational activities to 36,000; and held Sunday school and worship services for 28,000 in shacks, barns, recreation halls and sometimes in the open field. . . .

The resources for this nation-wide effort are drawn from various sources. Fundamentally, of course, the division is rooted in the 31,000,000 membership of the parent National Council of Churches. But the division's migrant work is basically a women's show.

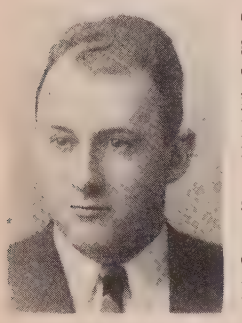
Further, about three-fifths of their funds are raised by offerings made on the first Friday in Lent, celebrated in over 17,000 communities as the World Day of Prayer—this being sponsored by the United Church Women of the National Council. The balance of its funds are contributed by twenty-three Protestant Home Missions Boards. Thus the ladies raise an annual budget of about $100,000; and with this David's sling the twenty permanent members of the division recruit about 200 volunteers (some salaried) during the harvest sea-

(*Continued on page* 18)

A tug-of-war must start just so, Rev. Eugene Tillman points out to John M. Seabrook, official of Seabrook Farms, Bridgeton, N. J. The migrant farm workers and their families enjoy a welfare and recreation program conducted by Mr. Tillman and other members of the National Council's Home Missions staff. Similar projects are carried on in 25 states.

Council Personalities

Rev. Alfred S. Kramer, new associate executive director of the National Council's Department of Racial and Cultural Relations, has a diversified background which includes directing a public opinion poll and a marriage study, teaching in public schools, and serving as religious counsellor in a penitentiary.



KRAMER

Starting out in 1935 as an accountant and cashier in Norfolk, Va., Mr. Kramer next was an assistant pastor and a pastor in Boston and Richmond, Va., respectively, the latter concurrent with service as religious counsellor at Virginia State Penitentiary, and then became a chaplain in the U. S. Army, in 1944.

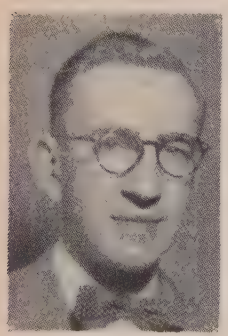
During the next four years he worked on six different projects for the occupation forces in Germany. These were: investigator of tension and conflict problems between ethnic groups of U. S. troops stationed in France and Germany; group worker with German youth to re-educate Nazi-indoctrinated young people in democratic ways; American advisor with German clergy on church problems; consultant to parents and teachers of the "volkschule" and German welfare workers on local social problems; director of a public opinion poll on social, political and philosophical issues in Darmstadt, Germany; and director of a study on marriages between U. S. servicemen and German girls.

Next, in 1949, Mr. Kramer instructed a course in social psychology at the Brooklyn, N. Y., YWCA, and then was employed by New York University's Center for Field Services to interview principals and teachers on their opinions of the released-time religious education system. During this same period he also was a group worker on an experimental project sponsored by the New York City Youth Board to reduce anti-social and criminal activity among the youth in New York City. Between 1950, when this project concluded, and July, 1951, when he joined the Council's staff, Mr. Kramer was a substitute teacher among four public high schools in New York City. He joined the Council's racial and cultural relations department as an administrative assistant.

In his present post, as department associate executive director, Mr. Kramer conducts research on various aspects of developing racially-inclusive U. S. churches and consults with local councils of churches on problems with racial aspects. In addition, he co-edits *Interracial News Service,* a bi-monthly news letter. He also is engaged in writing the thesis for his doctorate at New York University in the field of Human Relations, using as his subject patterns of racial inclusiveness in U. S. churches.

An ordained minister in the Congregational Christian Church, Mr. Kramer was born in Richmond, Va., in 1916, graduated from Virginia Union University, a Negro institution. He lives with his wife and two young daughters in Oakland, N. J., and says his main hobby is "active physical exercise."

Dr. J. Edward Dirks, new associate general director of the Council's Commission on Christian Higher Education, is on a year's leave of absence from Lake Forest College (Ill.), where he has been professor of philosophy for the past three years.

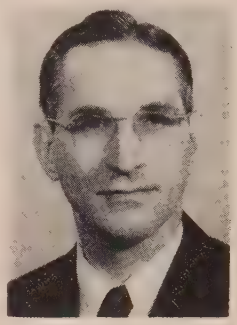


DIRKS

The Commission on Christian Higher Education is one arm of the Council's Division of Christian Education. Dr. Dirks assists in general administration of the Commission, and in addition devotes special attention to two programs: Faculty Christian Fellowship, a newly-formed organization administratively related to the Commission, to explore the relevance of Christianity to the life and vocation of the professor; and the Department of Campus Christian Life, a new unit which seeks to relate Christianity to all levels of campus personnel. In addition, Dr. Dirks edits the quarterly journal, *Christian Higher Education,* and the Commission's monthly newsletter, *Memo.* Before becoming a professor at Lake Forest College, Dr. Dirks served in several capacities on the Columbia University staff.

A minister of the Presbyterian Church, U.S.A., Dr. Dirks is a graduate of the University of Dubuque, Ia., has been trained at McCormick Theological Seminary, Yale Divinity School, Union Theological Seminary and Columbia University. He was born in Grundy County, Iowa, in 1919. Dr. Dirks is married and lives with his wife and three young sons in Rye, N. Y.

New associate director of the Midwest Office of the Council's Department of Finance is *Rev. Melvin E. Soltau,* formerly an Illinois pastor.



SOLTAU

Mr. Soltau describes his present position as "interpreting the far-flung Council program to interested persons in order to secure financial support." Specific steps include: cultivating prospective donors through personal contact and prospect mailings, and supervising renewal and acknowledgment of contributions received in the Midwest office.

Before joining the Council's staff in June, 1952, Mr. Soltau had held three Evangelical United Brethren pastorates in Illinois. From 1933 to 1936 he served in Meriden, for the next five years in Metamora, and since 1941 in Aurora.

Born in Duluth, Minn., in 1910, Mr. Soltau holds degrees from North Central College and Evangelical Theological Seminary, both in Naperville, Ill. He did graduate work at Northwestern University, Evanston, Ill.

In addition to his pastorates, Mr. Soltau taught a course in homiletics at his alma mater — Evangelical Theological Seminary—in 1951, has been a frequent speaker before college and seminary audiences, and is a regular contributor to religous publications. He currently is a trustee of the Illinois Conference of the Evangelical United Brethren Church and a member of its Board of Ministerial Training.

In his most recent pastorate, Mr. Soltau developed and copyrighted a unique project—the Church Attendance Crusade. As a result of putting this plan to work in his own church, he saw attendance increase 72 per cent. The plan consists primarily of an attendance pledge and attendance registration booklet.

Mr. Soltau first was introduced to the program of the National Council when he worked with Dr. Harry Kalas, of the Division of Christian Education, in setting up National Christian Teaching Missions throughout the Midwest. A qualified director of the NCTM, he has directed missions at Sterling, Ill. and Arkansas City, Kansas.

Mr. Soltau lives with his wife and two children in Naperville, Ill., where he pursues his hobby of producing Kodachrome slides.

Outlook

A Day Long To Be Remembered

September 30, 1952 is a day which will live long in the memories of American church people. The more than 3,400 community Bible observances are over now, but from every quarter of the United States and Canada comes evidence that Christian churches have discovered a new sense of spiritual unity. That unity is symbolized in their common devotion to the Scriptures now available in this accurate and forceful form, the Revised Standard Version.

Members of the Chicago staff, who worked all night long on September 30, taking telephone calls and telegrams from more than 900 communities, quickly sensed this mood of jubilant thanksgiving. The secretary of a state council of churches on the Pacific Coast telephoned, "There has never been anything like this in our state." A city in the Southwest reported an attendance of 7,500 at the observance, one in the Southeast, 20,000. Literally hundreds of Christian congregations which ordinarily, for sincere reasons of conscience, do not worship with other Christians, joined with neighboring congregations in giving thanks to God.

More than 3,400 ministers spoke that night to an estimated million and a half worshippers, contributing their time and energies without honorarium. It was a dramatic demonstration of Protestant devotion and spiritual solidarity.

All along, the leaders of the National Council have hoped that God would use the observances for the blessing and enrichment of His people.

Were the observances so used by Him? No man can answer with certainty. The most we can say is "They seem to have been so used." The most that any service can do is to help provide an opportunity for God to speak to an individual human heart. And when that happens, it is a dialogue. No third person overhears the conversation.

Another important question is suggested: "What did the observances accomplish in the life and work of the churches?"

Only the historian a century hence can answer that question adequately. Now, less than a fortnight after the publication date, these minimum answers seem clear: (1) A great impetus has been given to the cause of Christian unity. (2) An impressive awareness of the Bible has been created in the public mind via radio, television and the printed page. (3) A vastly greater awareness of the Bible has been created in the general church mind by means of all the tools mentioned above, plus the specialized services of church publicity channels. (4) Concentrated attention has been directed to the place of the Bible in the life of the Christian. (5) A number of nationwide, on-going educational enterprises are already under way, effectively preventing the publication of the Revised Version from being merely a flash in the pan.

We are grateful to the Chairman, Dr. Luther A. Weigle, and to the other members of the Standard Bible Committee for their excellent work. We salute Dr. Roy G. Ross for his administrative leadership, which made possible the revision. We congratulate Dr. Philip C. Landers for carrying through to such magnificent completion the plans for the Revised Standard Bible Observance.

Most of all, we are grateful to God for the latest version of the Scriptures.

America's Greatest Heritage

Thanksgiving, 1952. All across the nation, families will be gathering for this annual festival. Nowadays they travel by automobile, trains and planes, but the purpose in going is theoretically the same as on that first Thanksgiving—the gathering of families and friends to express gratitude for those basic blessings of food, shelter and clothing, and for those same freedoms for which our forefathers came to this country.

The Pilgrims coming to this country were in search of God—not gold. Perhaps we should warn men of this generation to beware lest they fall into the old pit of putting faith in gold, not God. There is a story in Isaiah of a man who grew a tree, with the aid of sun, rain and good soil. He had enough wood to build a house, cook his food, and warm himself. Then, we are told, "out of the residue he made for himself a god." Could such a thing happen here? Are there those in America who, like the "heathen" of old, are making for themselves gods of their own choosing—wealth, material possessions, pleasure, drunkenness?

Thanksgiving, 1952. Turkey, stuffed with dressing, and all the traditional items that accompany it; the tangy smell of autumn, and the expectancy of winter ahead. Let us hope that fathers who sit at the heads of tables on that day will begin the feast by saying:

"Let Us Give Thanks."

Then perhaps might follow this prayer spoken by a rural father recently as he looked down the table at three generations gathered at his home:

> "Our Father, we would remind ourselves that what one member of a family does that is honorable and upright brings honor to the family name, and what one member does that brings disgrace or is less worthy of his best, hurts the entire family; and what one member does that is trustworthy and honorable, lifts the whole family unit."

Goethe wrote: "That which you have inherited from your fathers, earn it, if truly you would possess it." This is true of our great heritage in the United States of America. The religious significance of the Thanksgiving Festival should have a prominent place in our planning.

Success Story— (*Continued from page* 14)

motion to network and transcription shows produced by the Broadcasting and Film Commission of the National Council of Churches as it does to its own local programs. One of these national programs, "All Aboard for Adventure," a children's program, has been used on three Ft. Wayne stations. Once, when a new series was presented, the radio station, at the suggestion of the radio committee, had thousands of fliers printed to distribute to all weekday religious education classes and to *all* the children in the city schools. Another time, when a station scheduled "All Aboard" programs during school hours, the superintendent of schools was urged to consider the series as a possibility for in-school listening. When the superintendent agreed to recommend it to his principals, Hartman had the ministers call on them and urge them to put the program in the classrooms through the school amplifying system. About half the schools carried it. One school which had refused, later changed its attitude and asked for discs of the program.

In addition to the cooperation of the Ft. Wayne ministers, Mr. Hartman has had the help of a number of laymen. One of the local programs, "Organ Reveries," is produced entirely by lay people. It consists of a half-hour of organ music on Saturday night, with a reminder to listeners at the beginning of the program to go to church the next day. This program, with Ralph W. Doctor at the console, twice won an award from the National Council's Broadcasting and Film Commission.

In addition to this music program, the Ft. Wayne committee has produced several devotional programs, a religious newscast, broadcasts of church services, and a youth discussion program. Time and facilities have been given for special broadcasts on Easter, Good Friday and Christmas. All four radio stations presented a tape recording of the installation service for the new executive secretary of the Associated Churches. Two years ago, Hartman persuaded all of the stations to carry the six transcribed programs for the Church World Service campaign, "One Great Hour of Sharing."

One big reason for the success of religious radio in Ft. Wayne is Hartman's emphasis on publicity. Not content with arranging for time, speakers and musical and other talent, he tried to make sure that people listen to the shows, once they get on the air. By mail, telephone, and personal conversations, he persuaded ministers to announce the programs in their church bulletins. Occasionally he managed to find the money to print fliers for wide distribution. Whenever possible, he encouraged people to write their comments to the radio stations.

Newspaper publicity was not so easy to secure. After receiving a story of the religious programs every week for six months, the evening paper suddenly decided to print one, and has continued to do so ever since. The morning paper carried weekly stories from the start.

Mr. Hartman insists that much of the success of the Ft. Wayne radio work has been due to the kindness and consideration of the station managers, several of whom are outstanding leaders in their own local churches.

Mr. Hartman served as radio chairman for more than three years, until February, 1952, when a $300,000 building project in his own congregation demanded a much larger share of his time and concern. Since that time the radio work has been headed with continued concern and enthusiasm by Dr. Gerald H. Jones, minister of the Wayne Street Methodist Church.

Hartman's conviction about the effectiveness of religious broadcasting has been strengthened with almost every broadcast. For example, in response to a Labor Sunday sermon broadcast by one of the Associated Churches, a listener wrote, "I didn't know that the church cared about labor or that a minister would dare to say what you said. My religion up to this time has been my labor union. But now I think there is something more than this that I have been missing. I am going to look for a church here in my home town now and find me a church home."

Two years ago the Protestant Radio Commission broadcast a network program series called "Someone You Know," which dramatized various problems of family and community living and portrayed the minister as a person to whom one could take problems. The Associated Churches of Ft. Wayne endorsed this program and promoted it widely through the churches and the community. Hartman reports, "I had more calls for pastoral counselling during and immediately after the presentation of 'Someone You Know' than in all the rest of the 12 years of my ministry put together."

Is it any wonder that Ft. Wayne believes in religious radio?

Forgotten Men— (*Continued from page* 15)

son—graduate students, ministers, teachers—and sally forth to slay the Goliath-like problems of the migrant.

Leader and symbol of this crusade is Miss Edith Lowry, executive secretary of the division, who in 1926 began trudging around New York canneries to hunt for babies parked under peeling counters and at the end of the bean rows. She is sweet-faced, soft-voiced, gentle in manner and absolutely implacable in her will to help the migrant.

She is also rather sensible. "We want people to think of the migrant not as a problem, but as a person," she likes to say, and explains the division's working method: "In any situation we enter, we try to build co-operation and reconcile tension, rather than going in as a pressure group." . . .

The division may quote a processor such as Henry Cannon II, president of H. P. Cannon & Son, of Bridgeville, Delaware.

"I think we definitely have a better type of worker since the division came into our camp," he said recently. "Our aim is to have a steady flow of reliable skilled labor. We have found that if we can have good buildings, and take care of the children, the same people will return every year. And we find that the parents whose children are cared for while they are in the fields work better."

And the division may also quote a migrant who said, "You're treated like a man, you feel like a man, you act like a man."

It is the children of migrants who most move the heart, and it is with them that the Home Missions Division probably does its best work, trying to provide for these itinerant youngsters the things which other children have as a matter of course. In some areas it seems that every child who can walk is out in the fields, "picking into their parents' baskets"; in other instances, they roam the camps wild or are locked in cabins for the day. Migrant children do not have hobbies or toys, for they must travel light; for the same reason, they do not have pets. They are likely to feel their inferior social status keenly. Said a migrant child, "I want to be a preacher when I grow up, so I can shake hands with people." . . .

Wherever it can, the division tries to stimulate communities to feel their responsibility toward migrant children. But the division's outstanding work is the establishment of child-care centers right in the camps. . . .

This care of migrants' children not only gives the youngsters a fair start in

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Forgotten Men

(*Continued from page* 18)

life but also gives the migrant some sense of hope, for he seems to love his children, even more than most people do. For example, you will find the average migrant child astonishingly clean, and it is a characteristic of the migrant camp that you can hardly get into it for the wash — though how these women work in the fields all day, prepare meals and then do a daily wash with primitive equipment is one of the larger mysteries.

The Home Missions Division is equally active in behalf of the school-age migrant child. Their first effort is to get migrant children accepted into the local schools, even though briefly, and in many places they have succeeded. Or the division may set up a summer educational program using local facilities. In St. Michaels, Maryland, at the suggestion of a canner who gave a contribution to get a program rolling, the division asked the school board for the use of the school for a summer program for migrant children. They not only gave it but also gave sports equipment and Government-supplied surplus food not needed in the regular school session. . . .

However, spiritual leadership, child care and education all do little for the migrant if there is no rapport set up between him and the community. This is perhaps the toughest problem confronting the migrant, for the stranger within the gates is feared. Yet, until the migrant gets some feeling of identity with other Americans, and they with him, he has no sense of dignity or personal worth, and thus has nothing. The Home Missions Division recognizes this crucial fact, and strives to act as the migrants' interpreter to the community. Often it succeeds.

Consider King Ferry, New York.

"Our people realize they couldn't harvest their beans without these seasonal workers," says Dr. Albert Anthony, Presbyterian minister of King Ferry, "and have come to the point of appreciating their labor. Our attitude toward them here is not colored by charity; they've become part of our community."

The Home Missions Division would be the last to exaggerate their many accomplishments in behalf of seasonal farm workers; they manage to touch about a tenth of them directly and another tenth through their children. They have only made a beginning on the job needed to restore to the migrant his American heritage. But they are an effective pilot group, lighting the way toward solutions of this grave national problem.

The CHURCHES WORKING TOGETHER

Plan Civil Liberties Education

A state-wide educational program designed to counteract the "tremendous threat" to American civil liberties found in "innumerable practices going on in our country" will get under way next February under auspices of the Massachusetts Council of Churches.

Pointing out that such practices "seem to be rooted in popular ignorance of the Bill of Rights," a statement issued by the council declared that churches have a great responsibility to re-educate people and show them how basic liberties are being denied or threatened.

The statement named as examples of the current denial of civil liberties, book censorship, attacks upon public school education, unjust labeling of writers, artists, educators, scientists and others as "fellow travellers," loyalty oaths, racial discrimination and denial to doctors of the right to counsel married women in regard to planned parenthood.

Industrial Relations Group Set Up

The Church Federation of Indianapolis has organized what is believed to be the first department of industrial relations in any city church federation in the U. S. Aim of the new department is to promote goodwill between management and labor.

Work of the department will be based primarily on the following assumption:

—That in our free society, settlement of industrial disputes should be sought through the free and voluntary effort of labor and management;

—That industrial peace is dependent upon mutual good faith, the readiness to give and take and fidelity to contracts;

—That the basic ethical principles governing both personal and group relations in industry and labor are to be found in the Christian beliefs about God, man and the community.

Protest Eviction of Family

The Greater Minneapolis Council of Churches recently joined with seven local Protestant pastors and other human relations organizations in Minneapolis to protest the threatened eviction of a Negro family from the all-white suburb of St. Louis Park, Minn.

A joint statement was issued after Woodfin Lewis, 30, a research physicist, his wife and two children, were asked to vacate a home they had rented four days earlier. Although immediate neighbors had no objections to the Woodfins' residency, other persons in the neighborhood began to pressure Mrs. Elaine Embretson, who rented Mr. Lewis the house, and to threaten her father-in-law's business.

The statement said, in part: "We urge the residents of St. Louis Park . . . to use discernment and Christian charity in passing judgment on this matter."

School of Religion Under Way

Residents of Youngstown, O., will have an opportunity this year for the first time to attend a School of Religion, conducted by the Youngstown Council of Churches. Among the courses which will be offered to interested persons of every faith: the meaning of Protestantism, Jesus and His teachings, the history of Israel from the Revised Standard Version of the Bible, the prophets and their messages. Teaching these and 13 other courses will be local pastors, church leaders and denominational leaders.

The Youngstown School of Religion is financed by 50 sponsoring churches, cooperating through the Council of Churches. The School charges a minimum fee only for those persons who do not belong to one of the sponsoring churches. Residents of Youngstown have been informed of the educational opportunity via transit ads, window cards, spot announcements on the radio and full-page announcements in the newspaper.

Urge Marriage Counselling

The Kentucky Council of Churches has taken steps to cut the steadily-rising divorce rate by calling for marriage counselling on the part of all Protestant ministers.

A statement regarding this type of counselling has been sent by the Council to every Protestant pastor in Kentucky, asking that he:

—Make a determined effort to counsel every couple before agreeing to marry them;

—Keep in contact with each couple after marriage, if possible;

—Ask each couple to promise to contact the minister who married them or some other minister in the event of family discord, especially in the case of problems that might lead to separation or divorce.

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Increased Observance of Reformation Sunday

On Reformation Sunday, October 26, community-wide services which were interdenominational and inter-racial were held by the Protestant churches in more than 200 communities. Attendance ranged from 500 to 12,000. The speakers, most of whom were well-known throughout the churches, emphasized the significance of our Protestant heritage and the religious freedom which we enjoy in America.

Besides these united gatherings, a number of denominational observances were held, and more local pastors than in other years preached Reformation Sunday sermons from their own pulpits.

Next year, Reformation Sunday, which is promoted annually by the Council's Joint Department of Evangelism, will be observed on November 1.

The Bible

(*Continued from page* 8)

and another in Ulm, in the West Zone of Germany.

In each of the September 30 community observances, special presentation Bibles were given to outstanding individuals in the community; mayors, librarians, public school officials and teachers, college presidents, Y.M.C.A. representatives, business leaders, heads of Christian families and others.

Governors of the states of Maryland, Minnesota, New Hampshire, Florida, Louisiana and Pennsylvania, among others, received Bibles. Other presentations were made in Pittsburgh, to evangelist Billy Graham; at Annapolis, Md., to Admiral C. Turner Joy, superintendent of the U. S. Naval Academy; in New York City, to U. N. Secretary General Trygve Lie, a copy which will be placed in the U. N. prayer room; in Paterson, N. J., to Judge Harold Medina and prize-fighter Jersey Joe Walcott; in Balboa, in the Canal Zone, to Brig.-Gen. Francis K. Newcomer, governor of the Canal Zone.

In Canada, a presentation Bible was given to Rt. Hon. Vincent Massey, Governor General of Canada, at The Citadel, Quebec, by Very Rev. William Barclay, president of the Canadian Council of Churches. In Korea, copies were presented to President Syngman Rhee and General Mark Clark by Dr. Joseph R. Sizoo, president of New Brunswick Theological Seminary, N. J.

Speakers at the services included many of the nation's top clergy and Bible scholars. Some of the outstanding names were Bishop Sherrill and Dean Weigle in a special service at Yale University; Gov. Fuller Warren at Tallahassee, Fla., and Mrs. Eleanor Roosevelt in New York City.

(*Continued on page* 21)

The Christian Faces the National Election

PRAYER "for wisdom in making right political choices and for moral strength and Christian humility for those on whom the fearful responsibilities of political power are presently to fall," was urged by the National Council's General Board at its meeting in New York September 24.

In a statement on "Christian Responsibility in the 1952 Election," the board called for "intelligent and conscientious voting" as "the moral duty of every American citizen."

Pointing out that an election is "not a popularity contest" but a "struggle between alternative policies and programs," the board urged Christians to study election issues and candidates carefully and judge them in the light of religious conviction.

The Board also suggested that all citizens "study the positions of their churches on major public questions."

Noting that many denominations and church groups had voiced their convictions on issues at stake in the November election, the document included a restatement of several points on which the National Council has taken a stand.

In foreign affairs, these included: international cooperation; support of the United Nations and of its resistance to aggression in Korea; the principle of reciprocal trade agreements and more generous revision of U. S. immigration and naturalization laws. In domestic affairs, the Council's statement condemned racial discrimination and segregation, affirmed the need for the free exchange of ideas as opposed to enforced conformity, and supported efforts to raise the standards of ethical conduct in office.

What happens to the pronouncements of the General Board? One indication is given in a small folder, "The Christan and His Vote," issued by the Inter-Church Social Action Committee in Lombard, Ill. Listing some standards by which Christians might judge the candidates and their parties, the leaflet notes that the committee has used as its sources the pronouncements of the National Council of Churches, the World Council of Churches, and the denominations represented on the committee.

"Decisions we as a people make," the statement declared, "affect profoundly, for good or for ill, not only citizens within our borders, but millions of persons throughout the world."

The Board also heard a report on a study project by the United Church Women on the status of women in the National Council's 29 constituent communions.

Mrs. James D. Wyker, of Columbia, Mo., president of the United Church Women, outlined to the Board plans for a study in which each demonination will be asked to appoint three of its women leaders, three of its leading theologians and two of its top administrators to answer a questionnaire on the status of women in its policy-making bodies and in its ministry.

Asking the denominational leaders for their "blessings and cooperation," Mrs. Wyker said the church women weren't "out with hatchets."

The questions in the survey, she said, not only had been raised by U.S. churchwomen, but had been asked of them by Christian women abroad.

She said she believed the denominations themselves would find the self-study valuable. Final report on the study, which will ask both theological and sociological reasons for women's positions in each communion, is to be made public at the church women's national assembly in Atlantic City, Oct. 5-8, 1953.

The Board also heard reports on plans for the observance of National Council Day, Dec. 7 as a "day of prayer and thanksgiving for the ways in which the churches are working together," and the Biennial Assembly in Denver, Dec. 9-12.

The General Board will hold its final meeting prior to the Assembly on Nov. 19 in New York City.

The Bible— (*Continued from page* 20)

Speakers praised the new Revised Version, spoke of the Bible's place in shaping the American life and heritage, and hoped that the new version would bring about a revival of interest in Bible-reading, and a better understanding of the word of God and its transforming power.

Indications were that the observances were only a beginning, and that at least some of the speakers' hopes might be fulfilled.

Thomas Nelson and Sons, the publishers, had prepared for an unprecedented first printing of nearly 1,000,000 volumes of complete Bibles and Old Testaments to complete the Bibles of the thousands who had bought the revised New Testament since it came out in 1946. At that time, the first printing of 130,000 had been sold out in three days. This year, by the time the Bible observances had been held, the first printing had gone over a million volumes and orders from booksellers had come in so fast that the publishers had no time to total them. Advance orders had come to more than 800,000 volumes and later orders probably brought the total to a million volumes or more.

The presentation copies of the new version of the Bible had gone not only to dignitaries, but to schools, colleges and libraries.

Denominations were planning special emphases on Bible study for this fall and winter. The National Council's Division of Christian Education, which devoted the entire October issue of the *International Journal of Religious Education* to the teaching uses of the Revised Version, had also organized special leadership training courses in techniques of teaching with the Revised Version, and was suggesting that communities where observances had been held might find it helpful to organize leadership training schools for their religious teaching personnel.

Actually, in a few communities where there had been no cooperative interchurch organization before, ministers who had worked together on the services dedicated to the Bible were forming ministerial associations so they could work together on other problems.

The Bible observances had crossed lines of denomination, race and language. The United Church Women, who held special Bible breakfasts at regional assemblies in June and October, were urging similar observances by local councils of church women. At Port Arthur, Tex., the Bible observance had transcended southern racial mores, when 7,500 people ate together at a pre-observance barbecue, sang together and prayed together. At Portland, Me., the Scripture had been read by six laymen, including a D. P. who read in German. In Sacramento, Cal., the processional had been led by children of three racial stocks, the Scriptures read in ten languages, from the ancient Hebrew to modern Japanese.

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NCO-11-52

By Ronald Bridges

LOOKING *and* LISTENING

The new television series "What's Your Trouble?" featuring Dr. and Mrs. Norman Vincent Peale, frankly, is a controversial matter. Already accepted by several stations, it is in the preview stage with dozens of others. The series presents the Peales in a conversational fifteen minutes on family and personal problems. Their talks are rich in anecdote and illustrations pointing up good common-sense advice.

For all their contact with modern psychiatry and theology, the Peales talk to people like the old family doctor and parson who have known the folks, man and boy, woman and girl, for years and years. It irritates me a little to receive the sage warnings of my learned contemporaries to the effect that the Peales don't go *deep* enough. Their theology, it seems, is not comprehensive and they are not trained psychologists. Quite so. On the radio, people listen to Dr. Peale by the hundreds and hundreds of thousands for some word of comfort, for some simple directions out of fearful anxieties and very personal messes. The letters we get comprise a paean of gratitude from distressed people. They have been comforted; they have found new help in prayer; and they have found in their local pastor a sympathetic friend they didn't know they had.

In this new program the Peales have thirteen and one-half minutes to say something to people in their living-room—people who are in trouble, there and then. What a time to bring in a Barth-Brunner-Niebuhr discussion of eschatology! How opportune to present a harried housewife with a neat statement that Freud said this but on the other hand Jung said that! The Peales remark simply and wistfully to me that they have so much to learn in theology and psychiatry. So do I, and so do we all. But theologians and psychologists have something to learn about speaking to people—human beings where they are. They may learn a little by listening to the Peales once a week. I am disposed to add that there is many a Ph.D., M.D. and D.D. who also needs to face a certain question, to wit; What's *Your* Trouble? Check your local paper for time and station.

Rev. Galen E. Russell, until recently minister of the Southport (Conn.) Congregational Church, has been named new pastor of the Tokyo Union Church, Japan.

An interdenominational, interracial and international body, the Union Church serves the entire English-speaking community in Tokyo. Mr. Russell and his family sailed for Japan early in September.

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THE INN • *For particulars write Clifford R. Gillam,* General Manager
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Books Received

THE INTERPRETER'S BIBLE, VOL. 1, Abingdon-Cokesbury, Nashville, Tenn. $8.75

SINGLE YOUNG ADULTS IN THE CHURCH, *George Gleason*, Association Press, New York, N. Y. 1.75

THE ARAB REFUGEE PROBLEM, *Joseph B. Schectman*, Philosophical Library, New York, N. Y. 3.00

WAYS YOUTH LEARN, *Clarice M. Bowman*, Harper & Bros., New York, N. Y. 2.00

ECLIPSE OF GOD, *Martin Buber*, Harper & Bros., New York, N. Y. 2.00

THE ETERNAL DRAMA, *Richard Rosenheim*, Philosophical Library, New York, N. Y. 6.00

THE POWER OF POSITIVE THINKING, *Norman Vincent Peale*, Prentice-Hall, Inc., New York, N. Y. 2.95

THE LORE OF THE NEW TESTAMENT, *Joseph Gaer*, Little, Brown & Co., Boston, Mass. 5.00

TEXTBOOK OF THE HISTORY OF DOCTRINES, *Reinhold Seeberg*, Baker Book House, Grand Rapids 6, Mich. 6.75

CONTEMPORARY ETHIOPIA, *David A. Talbot*, Philosophical Library, New York, N. Y. 4.50

YOUR OTHER VOCATION, *Elton Trueblood*, Harper & Bros., New York, N. Y. 1.50

THE THEOLOGY OF PAUL TILLICH, *Charles W. Kegley* and *Robert W. Bretall*, editors, The Macmillan Co., New York, N. Y. $5.50

OUR ENGLISH BIBLE IN THE MAKING, *Herbert Gordon May*, Westminster Press, Philadelphia, Pa. 2.75

STRENGTHENED WITH MIGHT, *Harold Wilke*, Westminster Press, Philadelphia, Pa. 1.50

SEX-CHARACTER EDUCATION, *John A. O'Brien*, The Macmillan Co., New York, N. Y. 2.75

IN QUEST OF GOD'S POWER, *Charles L. Allen*, Fleming H. Revell, Westwood, N. J. 2.50

THEY DARE TO BELIEVE, *Robert M. Bartlett*, Association Press, New York, N. Y. 2.00

THE CROSS AND THE CROWN, *Norman Beasley*, Duell, Sloan & Pearce, New York, N. Y., Little, Brown, Boston 6, Mass. 6.00

GOOD TIMES FOR GOD'S PEOPLE, *Marion Jacobsen*, Zondervan Publishing House, Grand Rapids, Mich. 3.95

EVOLVING UNIVERSE, *Rufus S. Phillips*, Philosophical Library, New York, N. Y. 3.75

SOLVING THE RIDDLE OF THE UNIVERSE, *Arthur A. Walty*, Philosophical Library, New York, N. Y. 6.75

THE KINGDOM IS YOURS, *Louis H. Evans*, Fleming H. Revell Co., Westwood, N. J. 2.50

ENCYCLOPEDIA OF 2,585 ILLUSTRATIONS, *Henry Ward Beecher*, Reprint, Zondervan Publishing House, Grand Rapids, Mich. 5.95

CROWD CULTURE, *Bernard Iddings Bell*, Harper & Bros., New York, N. Y. 2.00

HARPER'S BIBLE DICTIONARY, *Madeleine S.* and *J. Lane Miller*, Harper & Bros., New York, N. Y. 7.95

A FAITH FOR TOUGH TIMES, *Harry Emerson Fosdick*, Harper & Bros., New York, N. Y. 1.75

RELIGION AND THE MODERN MIND, *W. T. Stace*, J. B. Lippincott, Philadelphia, Pa. 3.75

CRITICISM AND FAITH, *John Knox*, Abingdon-Cokesbury, Nashville, Tenn. 1.75

YOUR HOME CAN BE CHRISTIAN, *Donald M. Maynard*, Abingdon-Cokesbury, Nashville, Tenn. 2.00

KAREN, *Marie Killilea*, Prentice-Hall, Inc., New York, N. Y. 2.95

THE WORSHIP OF THE CHURCH, *Massey H. Shepherd, Jr.*, Seabury Press, Greenwich, Conn. 1.50

THE BETTER CHURCH SCHOOL, *John Leslie Lobingier*, Pilgrim Press, Boston, Mass. 2.00

STRANGE ALTARS, *Marcus Bach*, The Bobbs-Merrill Co., Inc., Indianapolis, Ind. 3.00

THE LOST CHURCHES OF CHINA, *Leonard M. Outerbridge*, The Westminster Press, Philadelphia, Pa. 3.50

OPENING THE NEW TESTAMENT, *Floyd V. Filson*, The Westminster Press, Philadelphia, Pa. 2.50

TOWARD SPIRITUAL SECURITY, *Wesner Fallaw*, The Westminster Press, Philadelphia, Pa. 3.00

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by ELBERT M. CONOVER

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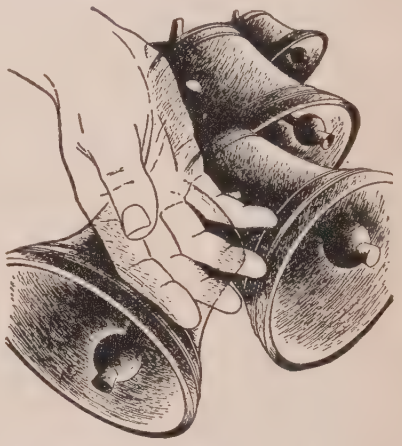

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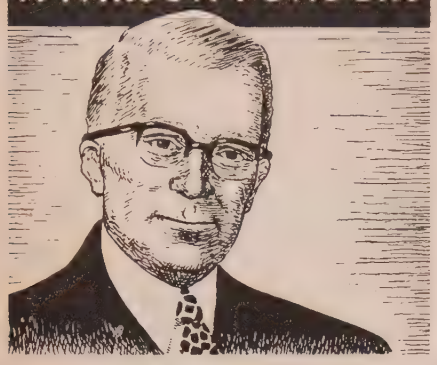

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The Methodists

(*Continued from page* 12)

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What is the Methodist heritage which might enrich the general church? Not doctrine: that is orthodox. Not polity: that is flexible. Not worship: that now provides diversity. It is rather a deep desire to help every man find an abiding assurance of God's forgiveness, and a consuming passion to plant the conditions of heaven by "spreading Scriptural holiness."

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By HERBERT GORDON MAY. The fascinating story of the men who have translated the Bible into the English of their own time—from Bede and Wycliffe to the King James Version and including two chapters on the new *Revised Standard Version.* The author is one of the editors of the R. S. V. *$2.75*

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Pamphlets for Your Library

The two following pamphlets may be secured from the National Council of Churches, 297 *Fourth Avenue, New York* 10, *N. Y.:*

The Fellowship of Prayer, 1953 Edition, the 35th edition of this booklet of Lenten meditations, Joint Department of Evangelism, 5 cents a copy.

Stewardship Bibliography, 1952-1953, annotated directory of notable material in the field of stewardship, Joint Department of Stewardship and Benevolence, 28 pages, 10 cents a copy.

The following pamphlets may be obtained from the Council's Midwest Office, 79 *East Adams Street, Chicago* 3, *Ill.:*

Your Church Library, a manual for church librarians on how to plan for and maintain a church library. Division of Christian Education, 24 pages, illustrated, 25 cents a copy.

Fellowship Cultivation Manual, giving an evangelistic technique for leaders in advancing Christian fellowship in the church, National Christian Teaching Mission, 16 pages, 30 cents a copy.

Local Church Census Manual, giving practical, step-by-step directions for a successful church census, National Christian Teaching Mission, 16 pages, 30 cents a copy.

Community Service,

Evangelism,

World Christian Citizenship, three companion folders in color, soliciting support of the United Christian Youth Action program, United Christian Youth Movement.

The Young Child Starts to Church, by Grace E. Storms, reprinted from the *International Journal of Religious Education,* Division of Christian Education, 6 pages, illustrated, 5 cents a copy.

Manual for Youth Week, January 25-February 1, 1953, United Christian Youth Movement, 22 pages, 15 cents a copy.

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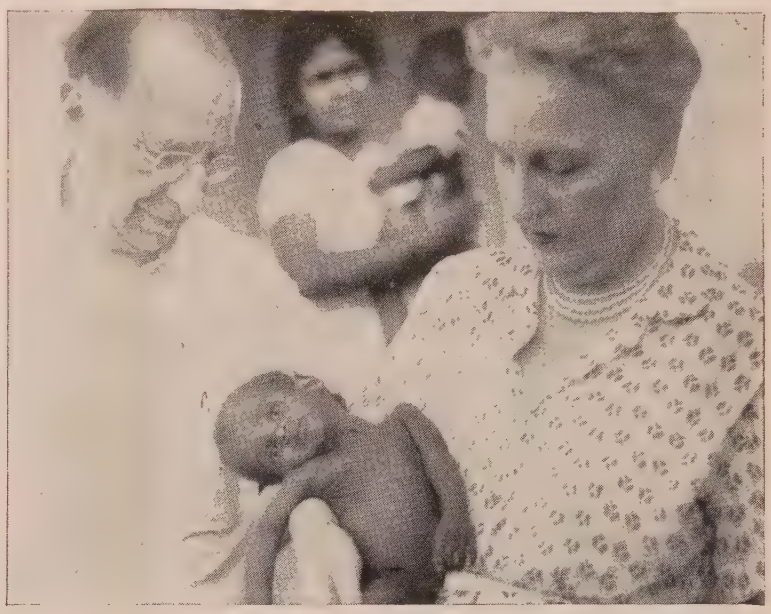

Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded.

IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

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The West Beckons

(*Continued from page* 13)

First real business session of the Assembly will begin Wednesday morning, Dec. 10, in the Civic Auditorium with greetings from the Denver and Colorado Councils of Churches and the appointment of the Assembly's working committees.

Dr. Samuel McCrea Cavert will present briefly the reports the delegates will hear during the sessions to come; and Bishop G. Bromley Oxnam, Methodist Bishop of the Washington, D. C., area, will present the report of the Committee on Appraisal of the National Council's Program and Budget, of which he is chairman.

During the day, the voting delegates will discuss and act on the Appraisal Committee's report; will vote on denominational applications for membership in the National Council; and will hear reports from the treasurer, Mr. Charles E. Wilson, and from the committees on Business and Finance and on Constitution and By-Laws.

On Thursday, delegates will hear reports from the National Council's four divisions on their special programs and plans.

Friday during the day there will be brief reports from the General Departments of United Church Men and United Church Women; and from the Central Departments of Church World Service, Field Administration and Public Relations. The voting delegates will nominate and elect the National Council's officers for the coming biennium, and the meeting will close on Friday afternoon with the installation of officers and the presentation of the General Assembly's message to the churches and the nation.

For Readers of the Bible

CHRIST IN THE GOSPELS

An Introduction to His Life and Its Meaning

HENRY M. BATTENHOUSE, *Albion College*

A HELPFUL GUIDE for anyone in search of a wider understanding of the basis of the Christian faith. Simply and understandably this book unites four approaches to the Gospels: as a full account of the life of Christ; a basis for daily worship; a history of the life and thought of the times; and a theology of Christian belief. It also attempts to show how the Gospels as divine history and revelation are substantiated in the records of the four Evangelists. Incorporates recent findings in Biblical research. Illustrated. 39 pages. $4.00

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THIS REVISED edition of an outstanding work incorporates the latest progress in Biblical scholarship in the fields of archeology, textual criticism and interpretation. It offers a deeper understanding of the sacred writings through detailed accounts of the history, culture, and general background of the Biblical peoples. Fully discusses the Scriptures from religious, ethical, and literary points of view. Covers important events of both sacred and profane history; treats separately every book of the Bible. 33 illustrations; 12 maps. 87 pages. $5.00

Other New and Recent Books

THE MORAL NATURE OF MAN —*A Critical Evaluation of Ethical Principles*

A. Campbell Garnett, *University of Wisconsin.* A fresh examination of the fundamental problems of ethics in view of modern understanding of human nature and the history of moral ideas. Sheds light on problems at the root of political and religious conflicts. 278 pages. $3.75

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There will be a fellowship of prayer around the earth January 4-11, during the Universal Week of Prayer. Christians of all lands, representing many denominations, will participate.

DR. RADCLIFFE

Rev. Lynn J. Radcliffe, minister of Hyde Park Community Methodist Church of Cincinnati, Ohio, has prepared the topics for the churches in the United States. The general theme is "Seven Steps toward Spiritual Progress."

In urging local ministerial associations and councils of churches to plan for a united observance of the Universal Week of Prayer, Dr. Jesse M. Bader, executive secretary of the Joint Department of Evangelism said:

"Churches that pray together stay together. Prayer strengthens the ties of fellowship among Christians across race, class and denominational lines. If in a community there are two or more churches that can be found to observe this Week of Prayer unitedly, great and abiding results can be realized."

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The Hymn Society of America has published the new Bible Hymn by Miss Sarah E. Taylor, entitled "The Divine Gift," in a four-page folder which contains the words set to the music of both "Ancient of Days" and "Charterhouse."

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The Interpreter's Bible, Vol. 1

Edited by GEORGE A. BUTTRICK et al, Abingdon-Cokesbury Press, Nashville, Tenn., $8.75.

The simultaneous appearance of the Revised Standard Version of the Old Testament and Volume 1 of the *Interpreter's Bible* is both highly significant and overwhelming. The next six months should be a period of intense Old Testament study by every minister and Bible teacher. These two new basic resources will provide a vast mine of new information and insights that should stimulate a new wave of expository preaching with a fresh vitality.

This volume of the *Interpreter's Bible*, with its 1,100 pages, is a veritable library of Biblical resources in one volume. The first 171 pages are devoted to the general articles on the Bible as a whole, each of which the minister and teacher will want to study with patient care. The first article, "The Bible: Its Significance and Authority," warrants thoughtful pondering and repeated study, for it reveals the new trend in spiritual emphasis becoming central in Biblical studies. The other more factual articles, dealing with history of the canon, text, versions, the history of the English Bible and other general details provide almost a seminary course in Biblical studies.

The next 250 pages are devoted to the general articles on the Old Testament, dealing with its literature, problems of origin, language, history and religion. The full bibliographies at the end of each section provide for almost unlimited further study on numerous pertinent subjects. The rest of the huge volume includes the text (including both the King James and Revised Standard), exegesis and exposition of Genesis and Exodus. As with the other volumes which have appeared in this series, so with this, the more serious student of the Bible may feel that the exegetical material has been slighted somewhat in favor of the expository material.

A large number of Bible experts have contributed to this volume, and one is impressed with the fact that the writers have apparently been carefully chosen to provide articles by those who have made special studies in the various phases of Biblical research treated. Some discrepancies in the fine points are to be noted, especially in the treatment of dates of the Old Testament, but that would be expected among such a large number of contributors.

This reader has been impressed by the spiritual tone that seems to be apparent throughout the volume, putting the values of Biblical studies upon what will appear to the minister to be a more positive basis than in the more critical studies of a generation ago. The results of critical scholarship, however, are nonetheless apparent.

Once again the student of the Bible can be grateful to the editors and publishers for this vast project which continues to appear on schedule and to maintain such a high level of perfection.

JOHN C. TREVER

Your Other Vocation

By ELTON TRUEBLOOD, Harper & Bros., New York, $1.50.

Dr. Trueblood again shows a keen sensitiveness to currents of thought in the religious field and a special ability to interpret them in a popular way. In his new book he is dealing with a subject to which his Quaker background and his Quaker witness are more than usually relevant. His central idea is "Christian vocation" as applied to everyday work. He sees every occupation as a form of Christian ministry, a way of being a co-worker with God in building the kind of world which is in accord with His will.

The only solution for the problems of civilization Professor Trueblood finds in a revival of "lay religion." The one way of effecting contact on a wide scale

(*Continued on page* 28)

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SCRIBNERS

BOOKS

(*Continued from page 27*)

with the unbelievers and the uncommitted is through the witness of men and women in their daily places of work. Every Christian, he urges, must be a minister of Christ as carpenter, banker, lawyer, foreman, nurse, stenographer. Whatever your occupation is, this kind of "Christian ministry" is "your other vocation."

The most subtle weakness of contemporary Christianity, as Dr. Trueblood diagnoses it, is that it is so largely "professionalized"—left to the clergy and regarded as their responsibility. This is why a recovery of *lay* religion is imperative. Dr. Trueblood sees it coming, in part, in the decision of more lay people to devote more time to Christian service in and through the church. But he is even more interested in the Christian testimony that they give in their regular secular employment. He also points out that this new orientation would help men to find meaning which they do not now find in the daily routine.

The necessity for the training of lay people to enable them to fill the role thus envisaged is fully recognized. The most serious lack of the layman today is his "inadequate theology," i.e. his lack of an understanding of the basic Christian convictions and of their significance for human life. It is at this point that the pastor comes back into the picture in a major way for it is he, Professor Trueblood insists, who must educate the lay people for their new responsibility.

SAMUEL MCCREA CAVERT

PHOTO CREDITS IN THIS ISSUE

Cover, D. L. Hopwood, Denver, Colo.; p. 7, J. C. Watkins, Port Arthur, Tex.; p. 9, Faust's Photo Service, Philadelphia, Pa.; p. 14, Bob Smith, *Journal-Gazette,* and Stedman Studio, Ft. Wayne, Ind.; p. 15, Seabrook Farms, Bridgeton, N. J.; p. 16, Affiliated Photos-Conway, New York.

Grundtvig

By HAL KOCH, Translated by Llewellyn Jones, Antioch Press, Antioch, Ohio, $3.50.

Bishop N. S. F. Grundtvig differed greatly from another Dane, much studied by American theologians — Kirkegaard. One of Denmark's authorities once remarked that Kirkegaard emphasized analysis and Grundtvig, synthesis. It is said that Kirkegaard once advised a Danish king that it was simply a great misfortune that the monarch had wisdom and sagacity too great in a country too small; but that Grundtvig, a man who could in any situation find something to do about it, advised a king: "Restore from within that which has been taken from us from without."

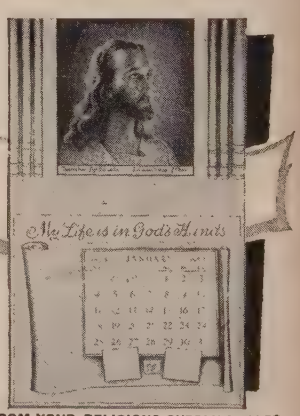
Grundtvig talked and created schools where "the living word" was the main reliance, where small groups of young adults have lived together to study history, literature, economics. These schools had no academic requirements for entrance, conducted no examinations and conferred no degrees.

Many of Bishop Grundtvig's hymns are today sung in the Danish churches. The hymns convey his own witness after inner conflicts and spiritual struggle which must at least have matched the anguish of a Kirkegaard. At five years of age, Grundtvig observed that "the whole world was in ferment." In Copenhagen a beautiful parish church has been named as a memorial to him.

Hal Koch, at present principal of the Krogerup High School, an institution of college level, was formerly professor of church history at the University of Copenhagen. The present volume grew out of a series of lectures delivered during the German occupation. The stirring message was too much for the German conquerors, and Dr. Koch had to elude the Hitler forces after giving the lectures. He is at present co-editor of the collected works of Grundtvig which are being printed in Denmark.

BENSON Y. LANDIS

A Christmas Remembrance TO LAST ALL YEAR



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BOOKS

(*Continued from page* 28)

Church Work in the City

By FREDERICK A. SHIPPEY, Abingdon-Cokesbury, Nashville, Tenn., $4.50.

It is heartening to find a book on the city church which in its preface recognizes that a knowledge of urban sociology and thorough sociological analysis is a requisite of sound church strategy. The book opens with a discussion of the tremendous growth of American cities, which is made synonymous with urbanization, although there is far more to the process of urbanization than one would discover here. There are many factors of tremendous importance to city churches briefly mentioned, though their significance and implications are not dealt with.

The book is organized around "seven common church problems": changing fortunes of the city church, ways to study a local church, how to conduct a religious census, church work in a downtown area, church work in apartment areas, the neighborhood local church, new church work in the city and suburbs, Protestant strategy and denominational teamwork. In reality, however, the first is an introductory general statement about cities, the second discusses methods of approaching city church problems, the third deals with a technique, the next four with as many situations, and the final chapter points the way to a possibility of more effective city church strategy.

Dr. Shippey's book is chiefly concerned with the church as an institution, a common fault of books on church work. It seems far more concerned with building strong, self-supporting churches than with meeting the deep and peculiar needs of city people through intelligent adaptations of the ministry of the Christian church.

The book comes dangerously close to being about "gimmicks" for its primary emphasis is on "how to do," with meticulous directions (what color pencil to use), though what these things "are done for" is passed off with statements so highly general that they have little meaning. This reviewer suspects that workers in city churches need to understand what they are trying to do in precise terms of the needs of city people more than they need to know how to operate the machinery.

The chapter on the neighborhood local church has many helpful and sound suggestions. It is, however, confusing at some points. For example, specialization has long been recognized as a successful strategy of central churches while, in the nature of the case, neighborhood churches must carry on a generalized service. The final chapter is of great importance, although it might have been used as the orientation for the whole book.

There are many little inaccuracies about cities, and the failure to spell out the sociology of various suggestions gives the appearance in a number of instances of inconsistencies, if not contradictions. In several places a wise suggestion is made but for a very wrong reason.

In spite of many unfortunate weaknesses this book has many helpful suggestions, particularly for those city church workers who already have solid grounding in urban sociology.

*WILBUR C. HALLENBECK

* *Professor of Education, Teachers' College, Columbia University.*

Men as Trees Walking

By MARGARET APPLEGARTH, Harper & Bros., New York, $3.00.

Margaret Applegarth is a master of the art of telling a story as a means of conveying a spiritual truth. She has the gift of imagination, which enables her to glimpse subtle meanings and beauties that most other people miss. She knows how to avoid moralizing and to let a dramatic story tell its own message.

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Ways Youth Learn

By Clarice M. Bowman, Harper & Brothers, New York, $2.50.

"No book can tell teachers how to teach or youth how to learn. Printed pages can but suggest some leads," Miss Bowman points out in her introduction to this practical book.

The author shows not only how young people learn, but how the teacher or youth worker can help them to learn, by his own contagious interest and enthusiasm, and by letting the young people participate as much as possible—a good teacher being "one who leads young people to a door, and then steps aside himself so as not to be in their way when they enter for themselves."

This book discusses in detail the various types of experience through which youth learn, and gives many helpful suggestions for teacher preparation and planning. In addition to being a valuable guide, *Ways Youth Learn* is a challenge, not only for teachers, but for parents and advisers and, in fact, all those who want to help young people to make the Christian faith a vital part of their lives.

Mary E. Hillman

The Best Is Yet to Be

By Paul B. Maves, Westminster Press, Philadelphia, $1.50.

This is a small volume (96 pages), but one which can be helpful in forming a personal philosophy which may make the difference between satisfaction and frustration during the later years.

Everyone grows older. Some people make a success of it and find the later years rich and satisfying. As the author says in his introductory chapter, "the picture of later maturity that you carry in your mind helps to determine how successfully you will cope with the adjustments that must be made in this period, and what you will get out of it in terms of satisfaction. Your basic attitude goes far toward determining whether or not this will be a period of creativity or frustration."

This is not a "silver lining book." In dealing with the encroachments of death, the author says characteristically, "We will speak openly of our fear and sorrow, for it is only by facing life's reality that we can win the victory of faith over death." Among the themes dealt with are: the concept of later maturity, retirement, use of time, dependence, loneliness, and side-stepping a second childhood.

The author reveals here, as elsewhere, that he writes with a competence acquired through training and experience in the science of personality dynamics. He is assistant professor of religious education at Drew Theological Seminary, Madison, N. J., and a member of the National Council's Department of Pastoral Services. He was co-author of the important volume, "Older People and the Church," and has served as a pastor. To this background he adds a personal sensitivity and depth of insight that contribute to making this book outstanding in its field.

Paul L. Tilden

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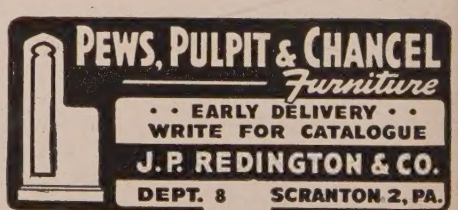

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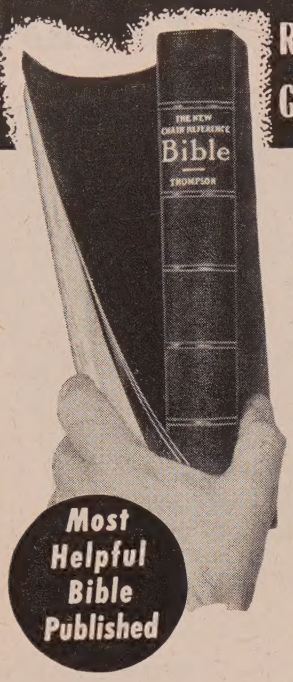

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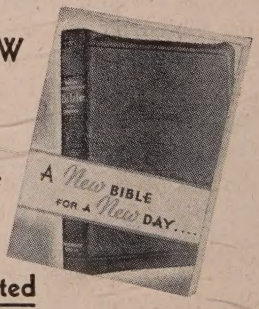

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